THE DEVIL'S DECEPTIONS

A COMPLETE TRANSLATION OF THE CLASSICAL TEXT
TALBĪS IBLĪS

تلبيس إبليس

IMĀM IBN AL-JAWZĪ

رحمه الله

بسم الله الرحمن الرحيم

كتاب

تلبيس إبليس

للإمام أبي الفرج عبد الرحمن بن علي بن الجوزي

al-Ḥāfiẓ
Abū'l-Faraj ibn al-Jawzī [d. 597AH]

The DEVIL'S DECEPTIONS

being a translation of his masterpiece
'Talbīs Iblīs'

"ever feeble,
indeed is the plot of Shayṭān."

[AL-NISĀ' (4) : 76]

Ibn Jawzī's monumental work *'Talbīs Iblīs'*

The Devil's Deceptions

by al-Ḥāfiẓ Abū'l-Faraj Ibn al-Jawzī

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FORWARD

All perfect praise belongs to Allāh, the Lord of the worlds, and may the peace and blessings be upon our Prophet Muḥammad, his Household, his Companions and his Followers until the Last Day.

We are pleased to present to the reader the acclaimed work of the great prolific scholar and Imām, Ibn Jawzī. This complete work is the sixth installment of the Ibn Jawzī Series, being published under the *'classic collection'* section of Dār as-Sunnah. It is of particular importance due to the author's redress in enumerating some of the methods and means used by the devil in deceiving and misguiding mankind from the Straight Path.

It is from the enmity and hopelessness of the devil that he tries to misguide mankind from the Path of Allāh; and this misguidance takes so many shapes and forms. From planting seeds of doubts, to giving rise to deviant ideas antithetical to the sacred teachings of divine revelation of Islām. Many deviations remaining prevalent today, while more continue to be plotted by the devil and his allies that need to be exposed and pre-empted.

It is our sincere hope that this translation of *Talbīs Iblīs* provides important analysis in developing self-awareness and critical thinking

to ward off many such deceptions of the devil that have been employed against mankind throughout the centuries. Whether these deceptions take a physical form in terms of prevalent cults and deviant groups, or intellectual and spiritual form where one may wrongly consider manifested acts of worship to be sanctioned religious acts. For such reasons alone, this work is a valuable addition to the scholarly discourse it presents to the English speaking world.

The irony in this work is that many who claim Imām Ibn Jawzī from among their scholars and authorities, will no longer be selective in choosing what aspects of his authored works they accept or renounce. This is because Ibn Jawzī made his stance against various groups and sects he holds responsible for fanning the flames of deviancy, very clear. Their attempts to disassociate *Talbīs Iblīs* from Ibn Jawzī also fails because it is proven to be his original work, and was also recognised by his peers who accredited it to him. Other scholars also authenticated this work of Ibn Jawzī, and it became a primer for others in basing their own writings upon it. It is therefore not possible to doubt *Tablīs Iblīs* being penned by the great genius; and it remains one of his better known gems from the hundreds of titles he authored.

The author takes the reader on a captivating journey starting from defining *bidʿah* (religious innovations in Islām), through to how the people of the previous scriptures went astray and similar patterns that emerged within our own ummah. He enumerates many deviant groups that were prevalent up until his time period.

As Muslims, we also understand that perfection belongs to Allāh alone, and every scholar is susceptible to mistakes. For this reason we understand that any creedal position Ibn Jawzī or anyone else may have held, then they are excused for that. How true are the words of Imām al-Dhahabī when he said, 'Completeness is very rare, so a scholar is praised for the many virtues he has, and good

qualities are not buried due to a single failing.' [*Siyar al-A'lām an-Nubulā'*, 16/285]

Talbīs Iblīs is an accessible work for everyone, and its value is in the knowledge it brings forth of various ideologies thereby increasing our own understanding of them - especially in today's globalised and inter-connected world where spreading falsehood and entrapping many into the slavery of the devil is common. The explosion of the information age has provided opportunities for everyone to spread their opinions; be they misguided or otherwise. We marvel at the sophisticated techniques of propagating lies and disseminating rumours while witnessing modern media machinery's strong grasp on our thought process. We hope this work will continue to become a source of enlightenment, just as it was envisaged over eight hundred years ago when it was penned.

Our beloved Prophet (ﷺ) said, *"Whoever does not give thanks to the people does not give thanks to Allāh."* [Abū Dāwūd #4177 and Tirmidhī #1877]

In keeping with this honourable statement, we would like to express our deep appreciation and gratitude to the translator and brother, Aymān Khālid and his wonderful team for the great efforts they have put into this translation. Appreciation and gratitude is also due to our editorial team and proofreaders for their unrelenting endeavour in directing this work where it can finally see the light of day. No amount of appreciation is enough for everyone involved in this noble deed, we ask Allāh to reward them immensely.

We ask Allah, the Most Sublime to add this work to the scale of our good deeds, and that it becomes a source of benefit for mankind, the author and all those involved in its publication and dissemination. May Allāh aid us to aid his Message and may he give us the ability to present Islām free from the *Talbīs* of the devil. *Āmīn.*

al-Ḥāfiẓ Abū'l-Faraj 'Abdu'l-Raḥmān ibn Jawzī

His Name and Lineage

He is Abū'l-Faraj Jāmal al-Dīn 'Abdu'l-Raḥmān ibn 'Alī ibn Muḥammad ibn 'Alī Ibn 'Ubayd Allāh Ibn al-Jawzī al-Qurashī al-Tamimi al-Bakrī from the family of Muḥammad ibn Abū Bakr *al-Ṣiddīq*, al-Baghdādī al-Ḥanbalī.[1]

His Birth and Upbringing

He was born in 509 or 510 A.H. Upon reaching adolescence, his aunt took him to Ibn Nāṣir from whom he learned a great deal. He came to love preaching while barely having reached the age of puberty, and from then started to give sermons to the people.

His father passed away when he was three years old so his aunt

[1] *Thail al-Rauḍatain*, p.21, *al-Bidāyah wa'l-Nihāyah*, p. 13/26.

took care of him. His relatives were copper merchants so at times in hadith hearings he would write his name as 'Abdu'l-Raḥmān ibn 'Alī al-Ṣaffār [i.e.The Coppersmith].

His first ḥadīth hearing was in 756 A.H., as cited by al-Dhahabī.[2]

While still very young he became known as a religious person who would not socialise with anyone and would not eat from any food whose source was doubtful. He would only leave his house for prayer and he would not play with other children. He was a person of very high determination and ambition. He spent all his life busy in seeking knowledge, preaching and authoring.[3]

His Teachers

Al-Ḥāfiẓ Ibn al-Jawzī has already introduced his teachers in his book *Mashyakhat Ibn al-Jawzī* [i.e. the scholars who taught Ibn al-Jawzī] where he listed many of them. In the field of ḥadīth he benefitted from accompanying Ibn Nāṣir, in Qur'ān and *Adab* [i.e. Manners] from Sibt al-Khiyāt and Ibn al-Jawāliqī. He was the last to narrate from al-Dinawari and al-Mutawakkili.[4]

His Students

Those who narrated from him include his son and companion, the great scholar Muḥyī al-Dīn Yūsuf who was a teacher in the insti-

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[2] *Thail al-Rauḍatain*, 21, *Thail 'ala Tabaqāt al-Ḥanabila*, 1/401, *Shatharāt al-Thahab*, 4/330.

[3] *al-Bidāyah wa'l-Nihāyah*, 13/29, *Said al-Khāṭir*, 238.

[4] *Siyar al-A'lām al-Nubulā'*, 21/366, 367.

tute of al-Musta'sim billāh, his oldest son 'Alī al-Nāsikh, his grandson, the preacher Shams al-Dīn Yūsuf ibn Farghalī al-Hanafī the author of *Mir'āt al-Zamān* (Mirror of Time), al-Ḥāfiẓ 'Abd al-Ghanī, Shaykh Muwaffaq al-Dīn Ibn Qudāma, Ibn al-Dubaythī, Ibn al-Nājjar and al-Diyā.[5]

His Children

His grandson Abū al-Muẓfir and majority of those who wrote his biography say that he had three sons:

1. The oldest of them, Abū Bakr 'Abd al-'Azīz: He became a jurist in the school of Aḥmad and took knowledge from Abū al-Waqt, Ibn Nāṣir, al-Armawī and a group of his father's teachers. He traveled to the city of al-Musul where he preached and held sermons there for which he earned the people full acceptance. It is said that the family of al-Zahrazurī used to be jealous of him so they made someone put poison in his drink which caused him to die in al-Mūsul in 554 A.H. during the lifetime of his father.[6]
2. Abū al-Qāsim Badr al-Dīn 'Alī al-Nāsikh*
3. Abū Muḥammad Yūsuf Muḥyī al-Dīn[7]: He was the most in-

[5] *Siyar al-A'lām al-Nubulā'*, 21, 367.

[6] *Thail Tabaqāt al-Ḥanabila*, 1/430, 431.

* Publishers note: For a detail biography of him please refer to, *'The Sincere Council to the Seekers of Sacred Knowledge'*, by Ibn Jawzī, published by Dār as-Sunnah, Birmingham, UK, 2011.

[7] cf. *Siyar al-A'lām al-Nubulā'*, 23/372, *al-'Ibar*, 5/237, *Dūwal al-Islām*, 2/122, *al-Bidāyah wa'l-Nihāyah*, 13/203, *Thail Tabaqāt al-Ḥanabila*, 2/258-261, *al-'Usjud al-Masbūk*, 635, *Shatharāt al-Thahab*, 5/286287, Ibn Shaṭṭī: *Mukhtasar Tabaqāt al-Ḥanabila*, p.57.

telligent and youngest son as he was born in 580 A.H. He became involved in preaching and held sermons after his father, in which he excelled and by which he was looked up to by his confreres. He then was appointed to control and supervise markets of Baghdād, and after that he was assigned to deliver the messages of the caliphs to kings of other different regions, particularly to the Ayyūbī family in the Shām region. He held the position of a teacher in the institute of caliph al-Mustā'sim in 640 A.H. till he was killed in prison in 656 A.H. by Hulaku who occupied Baghdād and destroyed it. His three sons Jāmal al-Dīn, Sharaf al-Dīn and Tāj al-Dīn were killed with him. He has authored many works, including *Mā'adin al-Abrīz fi Tafsīr al-Kitāb al-'Azīz* and *al-Madhab al-Aḥmad fi Madhab Aḥmad.* Unlike his brother Abu al-Qāsim, he was a dutiful son who honored his father and treated him well.

His grandson mentioned that Ibn al-Jawzī had many daughters; Rabi'a, Sharaf al-Nisā', Zainab, Jauhara, Sitt al-'Ulama al-Sughra and Sitt al-'Ulama al-Kubrā.[8]

His Uniqueness as a Preacher

Excellent indeed are the words of al-Ḥāfiẓ al-Dhahabī about him: 'He was the leading figure in reminding the people and had no equal. He would recite pleasant poetry and eloquent prose spontaneously and his fine words and moving speech was abundant. There has never been anyone like him, not before him and not after him. He is the carrier of the flag of exhortation in its various forms. He had a pleasant appearance and a good voice and his lectures had an impact on peoples' hearts. His lifestyle in general was beautiful.'[9] He

[8] *Mir'āt al-Zamān*, 8/503, Abū Shamma: *Thail al-Rauḍatain*, 26.

[9] *Siyar al-A'lām al-Nubulā'*, 21/367.

also said: 'I believe there will not be another one like him.'[10]

Al-Ḥāfiẓ Ibn Rajab said: 'So we conclude that his gatherings of exhortation were one of a kind and nobody had heard of anything like them. They were gatherings of great benefit where the heedless would be reminded, the ignorant would come to know, the sinners would repent and the polytheists would become Muslims.'[11]

His Works and Effects

Shaikh al-Islām Ibn Taymiyyah said in *al-Ajwiba al-Miṣriyyah*: 'Shaikh Abū'l-Faraj excelled in many sciences and has many writings to his account. He would write on many topics, and as I counted his works I found them to be over one thousand in number. Later, I came to know of works also.'[12]

Having mentioned some of his books, al-Dhahabī said: 'I don't know of a scholar who has written what this man has.'[13]

The virtuous teacher 'Abd al-Ḥamīd al-'Alūjī has written a book on his works which was printed in Baghdād in 1965. In this piece he researched their titles, their copies and copies that had been printed and put them in alphabetic order. Whoever wishes to know about these books should refer to this work, keeping in mind that many of the manuscripts mentioned therein by al-'Alūjī have now been printed.

[10] *Siyar al-A'lām al-Nubulā'*, 21/384.

[11] *Thail Tabaqāt al-Ḥanabila*, 1/410.

[12] *Thail Tabaqāt al-Ḥanabila*, 1/415, *al-Tāj al-Mukallal*, 70.

[13] *Tathkirat al-Ḥuffāẓ*, 1344.

He authored approximately 300 books, some of his printed works include:

- § *Talqīh Fuhūm Ahli al-Athār fi Mukhtasari al-Siyari wal Akhbār.*[14] [Only a portion has been printed]
- § *Al-Athkiyā' wa Akhbarahum.*[15] [Printed]
- § *Manāqib 'Umar ibn 'Abdul 'Aziz.*[16] [Printed]
- § *Rawhu al-Arwāh.*[17] [Printed]
- § *Shudhūr al-'Uqūd fi Tarikh al-'Uhūd.*[18] [Manuscript]
- § *Zād al-Masir fi 'Ilm al-Tafsīr.*[19] [Printed]
- § *Al-Muntadham fi Tārikh al-Mulūk wal Umam.*[20] [Only 6 volumes have been printed]
- § *Al-Dhahab al-Masbūk fi Siyaril Mulūk.*[21] [Manuscript]
- § *Al-Hamqa wal Mughaffalīn.*[22] [Printed]
- § *Al-Wafa fi Fada'ili al-Mustafa.*[23] [Printed]
- § *Manaqib 'Umar ibn al-Khattab.*[24] [Printed]

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[14] The book mentions the historical reports concerning the Prophet (ﷺ) and his companions.

[15] A literature book in which he includes stories of intellectual people..

[16] The book details the virtues of the Caliph, 'Umar ibn 'Abdul 'Aziz.

[17] The book explains the concept of spirit and spirituality

[18] An abridged version of the known history book *Tarikh al-Mulūk wal Umam.*

[19] The book explains the science of *Tafsīr.*

[20] The book mentions the history of nations and kings.

[21] The book focuses on leaders and kings throughout history.

[22] A literature book in which he reports the stories of idiots and fools.

[23] The book relates the virtues of the Prophet (ﷺ).

[24] The book relates the virtues of 'Umar ibn al-Khattab.

- § *Manaqib Aḥmad ibn Hanbal.*[25] [Printed]
- § *Gharīb al-ḥadīth.*[26] [Printed]
- § *Al-Tahqiq.*[27] [Only the first volume has been printed]

And also a considerable number of works in other fields of knowledge.

His Death

Ibn al-Jawzī (may Allah have on him) passed away on Friday the 12th of Ramaḍān in 597 A.H. He was buried next to the grave of Imam Aḥmad ibn Hanbal in the cemetery of Bāb Ḥarb.[28]

[25] The book relates the virtues of Imam Aḥmad ibn Hanbal.

[26] The book explains one major aspect of the science of ḥadīth i.e. the gharīb ḥadīth.

[27] The book examines the authenticity of narrations used in the known book *'al-Ta'liq al-kabir'* of al-Qadi Abū Ya'la, and how classification of ḥadīth effected scholars views.

[28] For a more detailed biography of al-Ḥāfiẓ Ibn al-Jawzī, refer to: Ibn Athir's *al-Kamil*, 12/71, Sibt Ibn al-Jawzī: *Mir'āt al-Zamān*, 8/481, al-Mundhirī: *al-Takmila*, Biography 608, al-Bāgghal: *al-Mashyakha*, 140, Abū Shāmma: *Thail al-Rauḍatain*, 21, Ibn al-Sā'i: *al-Jāmi'*, 9/65, Ibn Khalkān: *al-Wafayāt*, 3/140, al-Dhahabī: *al-'Ibar*, 4/297, *Dūwal al-Islām*, 2/79, *Tathkirat al-Ḥuffāẓ*, 4/1342, *Siyar al-A'lām al-Nubulā'*, 21/365, Ibn Kathīr: *al-Bidāyah wa'l-Nihāyah*, 13/26, Ibn Rajab: *Thail Tabaqāt al-Ḥanabila*, 1/399, al-Jazari: *Ghāyat wa'l-Nihāyah*, 1/375, Ṣiddīq Ḥasan Khan: *al-Tāj al-Mukallal*, 70, Ibn Shaṭṭī: *Mukhtasar Tabaqāt al-Ḥanabila*, p. 42.

THE AUTHOR'S INTRODUCTION

With the Name of Allāh, the All-Merciful, the Most Merciful

May Allāh's Blessings and Peace be upon our master Muḥammad, his Family and Companions.

Shaikh Jamāl al-Dīn, ʿAbdu'l-Raḥmān Ibn al-Jawzī said:

All praise is due to Allāh, the One who set the scale of justice in the hands of those who contemplate, and sent Messengers with glad tidings of good reward, and warnings of punishment. He revealed to them Books to clarify error and correctness. And He made Sharīʿahs perfect, with no deficiency or fault.

I praise Him the praise of someone who knows that it is He who initiates the causes, and I bear witness of His Oneness, a testimony that is sincere and free of doubt, and I bear witness that Muḥammad is His servant and messenger. He sent him after *kufr* had veiled the face of *īmān*. So He (ﷺ) eliminated the darkness with the light of truth, and removed the veil, and directed people to that which was revealed to them, and clarified the ambiguities of the Book, leaving

them on a white platform in which there are no cracks or delusions.

So may Allāh's Blessings be upon him, his entire Family and all the Companions, and may His Blessings be upon their righteous followers until the Day of Gathering and accountability.

As for what follows,

Truly, the greatest blessing to mankind is that of possessing an intellect, because it is the tool for knowing the One worthy of worship, and it is the means for believing the Messengers. However, because human intellect is not sufficient to fulfill all that is expected of a person, Messengers were sent, and Books were revealed.

The example of *Sharīʿah* is that of the sun, and the example of intellect is that of an eye. If the eye is sound and open, it will see the sun.

When human intellect confirmed the truthfulness of Prophets, who were supported by supernatural miracles as evidence, it surrendered to them and relied on Prophets for knowing hidden matters.

As Allāh (the Mighty and the Majestic) had blessed mankind with having intellect, He made their father, Adam (*ʿalayhis-salām*) a Prophet. He taught Allāh's Revelation in order for mankind to be guided upon the straight path; until Qabīl decided to follow his desires and killed his brother. Then peoples' desires branched out, causing them to scatter in the deserts of falsehood; to the point of worshiping idols. They deviated over issues of creed, action and disagreed with their Messengers, hence their own intellect. They followed their desires, swayed towards their habits and mimicked their elders. Iblīs's expectation of them came true, so they followed him, except a group

of believers.

Section One: [The Wisdom in Sending Messengers]

Know that Messengers brought sufficient clarifications, confronted disease with healing medicine, and agreed over a consistent doctrine. So the devil Iblīs came forth, mixing the clarification with doubt and medicine with poison and the clear path with areas of falsehood and doubt.

He continued to meddle with people's minds until he disintegrated them with ignorance, leading them towards many foolish paths and hideous innovations. So they worshiped idols in the Sacred House, and they made forbidden to them *Baḥīrah*, *Sāibah*, *Waṣīlah* and *Ḥām.*[1] They adopted burying their daughters alive, and deprived them from their share on inheritance. In addition, they innovated many forms of falsehood of which Iblīs had convinced them.

Then, Allāh (the Mighty and the Majestic) sent Muḥammad (ﷺ) to remove all things that are appalling, and to decree all things advantageous. His Companions walked with him and after (his death) they walked through the illumination of his light, free from their enemy (Iblīs) and his deception.

However, when the light of their (Messengers') presence vanished (after their departure), the haze of darkness arrived, and desires returned to generate innovations and to make narrow a path that had always been wide. So, the majority disputed over matters of religion and became different sects, and Iblīs became active. He deceived

[1] Refer to verse 5:103: *"Allāh has not appointed [such innovations as]* baḥīrah *or* sāibah *or* waṣīlah *or* ḥām. *But those who disbelieve invent falsehood about Allāh, and most of them do not reason."*

and camouflaged, and he gathered and divided. He was only able to do so while creeping during the night of ignorance. Had the dawn of knowledge shone on him, he would have been exposed.

So, I decided to warn from his plots and to point to his traps, for identifying evil is a form of warning from it.

It was reported in both Saḥīḥs on the authority of Hudhayfah bin Yaman (*raḍiyAllāhu ʿanhuma*) that he said: people used to ask Allāh's Messenger (ﷺ) about goodness, while I used to ask him about evil out of fear that it might harm me.[2]

And Ibn ʿAbbās (*raḍiyAllāhu ʿanhuma*) said: "By Allāh, I don't believe that the devil would like for anyone on earth to die more than me." He was asked: Why? He replied: "By Allāh he innovates something in the east or west, then a man carries him to me (brings it to my attention), so I destroy it with the Sunnah, so the innovations (*bidʿāt*) return back on him."

Section Two
[Deceptions of Iblīs]

I titled this book *Talbīs Iblīs* (Deceptions of Iblīs). I composed it to warn from Iblīs's disorder, to frighten (people) from his afflictions, to unveil what he has hidden and to expose him while he is disguised in his arrogance. May Allāh support us in this, by His Generosity, and all those who are genuine to their causes.

I divided this book to thirteen chapters. The deception of Iblīs will become exposed by understanding them, and his fraudulence will become clear to the wise. So, whoever becomes energetic is

[2] Bukhārī 11/31 and Muslim #1847

acting upon these chapters, his devil (companion) will become annoyed by him.

O Allāh! Help me in what I have aimed, and inspire me with the truth in what I have intended.

CHAPTER ONE

Adherence to the *Sunnah* and the *Jamā'ah*

1) 'Umar (*raḍiyAllāhu 'anhu*) made a speech in the city of Jābiyah (a city in Syria, north of Golan), in which he said: Once Allāh's Messenger (ﷺ) stood up to address us and said: "Whoever hopes for the best of Paradise, should stay with *al-Jamā'ah*. The devil is nearer to a single person than he is to two persons."[1]

2) 'Arfajah Ibn Shurayh (*raḍiyAllāhu 'anhu*) said: I heard Allāh's Messenger (ﷺ) saying: "Allāh's Hand is with the *Jamā'ah*, and the devil is with he who goes against the *Jamā'ah*."[2]

3) Usāmah Ibn Sharīk (*raḍiyAllāhu 'anhu*) said: I heard Allāh's Messenger (ﷺ) saying: "Allāh's Hand is with the *Jamā'ah*, and whoever goes astray the devils will ambush him, just as a wolf

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[1] Aḥmad's *Musnad* 1/18, and Tirmidhī, 4/404/2165.

[2] Nasā'ī 7/92.

ambushes a sheep that goes astray (from the flock)."[3]

4) 'Abdullāh Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) said: Allāh's Messenger (ﷺ) drew a line with his hand, then said: "This is Allāh's Path." Then he drew lines to its right and left and said: "These are the (other) paths. On each path there is a devil calling towards it." Then he recited:

وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ

> "And this is my straight path, so follow it, and do not follow the (other) paths."
>
> [*al-An'ām* (6): 153] [4]

5) Mu'ādh Ibn Jabal (*raḍiyAllāhu 'anhu*) reported that Allāh's Messenger (ﷺ) said: "The devil is to humans just as a wolf is to sheep. He takes the sheep that goes astray. So beware of side roads in a valley, and stick to the *Jamā'ah*, the community, and the *masjid*."[5]

6) On the authority of Abū Dharr (*raḍiyAllāhu 'anhu*) that the Prophet (ﷺ) said: "Two persons are better than one, and three persons are better than two, and four are better than three. Stick to the *Jamā'ah*, for Allāh (the Mighty and the Majestic) will never gather my nation over anything except guidance." [6]

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[3] Ibn Abū 'Āsim #81.

[4] Aḥmad's *Musnad* 1/465.

[5] Aḥmad's *Musnad* 5/232.

[6] Aḥmad's *Musnad* 5/145.

7) 'Abdullāh Ibn al-'Āṣ (*raḍiyAllāhu 'anhuma*) said: 'Allāh's Messenger (ﷺ) said: "My *Ummah* will face what the children of Isrā'īl faced step by step, even if one of them had engaged sexually with his mother in public, there will be one from my nation who will engage his mother likewise. The Children of Isrāīl split into seventy two sects, my nation will split into seventy three sects, all of which will be in the Hellfire, except one, will be in Paradise." We asked: Which one will it be O Allāh's Messenger? He (ﷺ) said: "The one upon that which I and my Companions are upon." [7]

8) Abū Dāwūd reported in his *Sunan* on the authority of Mu'āwīyah Ibn Abī Sufyān (*raḍiyAllāhu 'anhumā*) that Allāh's Messenger (ﷺ) stood up and said: "People of the Book who came prior to you split into seventy two sects. This nation will split into seventy three sects. Seventy two (will be) in the Hellfire, and one in paradise, it is *al-Jamā'ah*." [8]

9) 'Abdullāh Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) said: "Practicing Sunnah modestly is better than practicing *bid'ah* eagerly."[9]

10) Ubay Ibn Ka'b (*raḍiyAllāhu 'anhu*) said: "Stay on the Path and the Sunnah, because a person who is on the Path and Sunnah remembers Allāh and cries out of fear of Allāh, the Hellfire will not touch him. Verily (staying on) Allāh's path and the Sunnah modestly is better than going away from the path and Sunnah intently."[10]

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[7] Tirmidhī, 5/62/2641.

[8] Abū Dāwūd, 5/5/4597.

[9] Ḥākim's *Mustadrak*, 1/103.

[10] Abū Nu'aym in *al-Ḥilyah*, 1/252.

11) Ibn ʿAbbās (*raḍiyAllāhu ʿanhuma*) said: 'Looking at a man from the People of Sunnah (*Ahlu'l-Sunnah*) who calls for Sunnah and forbids from *bidʿah* is a form of worship.'[11]

12) Abū'l-ʿĀlīyah said: 'Hold on to the old affair, the affair that was practiced before they split.' This saying was transmitted to al-Ḥasan, so he commented: 'He (Abū'l-ʿĀlīyah) gave you advise and was truthful to you.'[12]

13) Al-Awzāʿī said: "Be patient with practicing the Sunnah, and stop where the people (before you) stopped, say as they said, avoid what they avoided, and follow the path of your righteous predecessors, because that which was sufficient for them will be sufficient to you."[13]

14) Al-Awzāʿī said: 'I saw the Lord of Majesty in a dream. He told me: 'O ʿAbdu'l-Raḥmān you are the one enjoining good and forbidding from evil.' I replied: This is by Your bounty O Lord! Let me die on Islām (as a Muslim). He said: "And on the Sunnah.'[14]

15) Sufyān [al-Thawrī] said: 'No saying is proper unless accompanied with action, and no saying and action is proper unless accompanied with intention, and no saying, action and intention is proper unless they are consistent with the Sunnah.'[15]

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[11] Ibn Baṭṭah's *Ibānah*, 1/343/214.

[12] ʿAbdu'l-Razzāq's *Musannaf*, 11/367/20758.

[13] Abū Nuʿaym in *al-Ḥilyah*, 6/143.

[14] Abū Nuʿaym in *al-Ḥilyah*, 6/142.

[15] Abū Nuʿaym in *al-Ḥilyah*, 7/32.

16) Sufyān [al-Thawrī] said: 'If you came to know of a caller to the Sunnah in the east then you should send him a greeting, and if you came to know of a caller for the Sunnah in the west then you should send him a greeting. This is because people of Sunnah and *Jamā'ah* have become few.'[16]

17) Ayyūb [al-Sakhtīyānī] said: 'Whenever I am informed of the death of a caller to Sunnah, it is as if I have lost one of my limbs.'[17]

18) Ayyūb [al-Sakhtīyānī] said: 'It is from the good fortune of a youth and a non-Arabic speaker for them to be directed to a scholar from the people of Sunnah (*Ahlu'l-Sunnah*).'[18]

19) 'Abdullāh Ibn Shawdhab said: 'It is from the blessing of Allāh on a youth who has became religious that he befriends a practitioner of Sunnah, so that he encourages him to practice it.'[19]

20) Yūsuf Ibn Asbāṭ said: 'My father was a *qadarī* (denier of predestination), and my maternal uncles were Rāfiḍīs (extreme Shī'ahs), but Allāh has saved me through Sufyān [al-Thawrī].'[20]

21) Mu'tamir Ibn Sulaymān said: 'Once I came to my father while feeling sad. He said: What is the matter? I said: A friend of mine died. He asked: Did he die while upon the Sunnah? I

[16] Abū Nu'aym in *al-Ḥilyah*, 7/34.

[17] Abū Nu'aym in *al-Ḥilyah*, 3/9.

[18] Al-Lālikā'ī in *Sharḥ Uṣūl I'tiqād Ahlu'l-Sunnah*, 1/60/30.

[19] Al-Lālikā'ī in *Sharḥ Uṣūl I'tiqād Ahlu'l-Sunnah*, 1/60/31

[20] Al-Lālikā'ī in *Sharḥ Uṣūl I'tiqād Ahlu'l-Sunnah*, 1/60/32

replied: Yes. He said: Then do not feel sad for him.'[21]

22) Sufyān al-Thawrī said: 'Take good care of the people of Sunnah (*Ahlu'l-Sunnah*), for they are strangers.'[22]

23) Abū Bakr Ibn 'Ayyāsh said: 'The Sunnah is more rare within (the sects of) Islām, than Islām is among (the followers of) the rest of religions.'[23]

24) Al-Shāfi'ī said: 'Whenever I see a scholar of ḥadīth (*Asḥāb ul-Sunnah*) I feel like I have seen a companion of the Prophet (ﷺ).'[24]

25) Al-Junayd Ibn Muḥammad said: 'The paths to Allāh (the Mighty and the Majestic) are all at a dead-end except for those who follow the footsteps of Allāh's Messenger (ﷺ), and his Sunnah. As Allāh (the Mighty and the Majestic) said:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ

> "There has certainly been for you in the Messenger of Allāh an excellent pattern."
>
> [*al-Aḥzāb* (33): 21][25]

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[21] Al-Lālikā'ī in *Sharḥ Usūl I'tiqād Ahlu'l-Sunnah,* 1/67/61

[22] Al-Lālikā'ī in *Sharḥ Usūl I'tiqād Ahlu'l-Sunnah,* 1/64/49

[23] Ibn 'Adī in *al-Kāmil*, 4/29 and al-Lālikā'ī in *Sharḥ Usūl I'tiqād Ahlu'l-Sunnah,* 1/64-65.

[24] Abū Nu'aym in *al-Ḥilyah*, 9/109

[25] Abū Nu'aym in *al-Ḥilyah*, 10/257.

CHAPTER TWO

Condemning *bid'ah* (innovation) and *mubtadi'īn* (innovators)

26) 'Ā'ishah (*raḍiyAllāhu 'anhā*) said: Allāh's Messenger (ﷺ) said: "Whoever innovates in this affair of ours (Islām) that which is not from it, will be rejected."[26]

27) 'Abdullāh Ibn 'Amr (*raḍiyAllāhu 'anhuma*) reported on the authority of the Prophet (ﷺ) that he said: "Whoever rejects my Sunnah he is not from me." [27]

28) 'Abdu'l-Raḥmān Ibn 'Amr al-Sulamī and Ḥujr Ibn Ḥujr said: We came to Al-'Irbāḍ Ibn Sārīyah (*raḍiyAllāhu 'anhu*) who was among those about whom the following verse was revealed:

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ
مَآ أَحْمِلُكُمْ عَلَيْهِ

[26] Bukhārī 5/301/2697 and Muslim 3/1343/1718.

[27] Bukhārī reported it.

> "Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, 'I can find nothing for you to ride upon.'"
>
> [*al-Tawbah* (9): 92]

We greeted him and said: We have come to see you to give healing and obtain benefit from you. Al-'Irbāḍ (*raḍiyAllāhu 'anhu*) said: One day Allāh's Messenger (ﷺ) lead us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Messenger of Allāh! It seems as if it is a farewell exhortation, so what instruction do you give us? He replied: I enjoin you to fear Allāh, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightly-guided Caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is a *bid'ah*, and every *bid'ah* is a form of misguidance.[28]

29) 'Abdullāh Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) said: Allāh's Messenger (ﷺ) said: "I will be the first among you to reach the *ḥawḍ* (water basin). Some men will be prevented from reaching the *ḥawḍ*. So I will say: "O Lord! (They are) my followers" Then it will be said: You know not what they have innovated (in the religion) after you."[29]

30) 'Abdullāh Ibn Muḥairīz said: 'The religion will vanish with one Sunnah at a time, just as a rope breaks one fiber at a time.'[30]

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[28] Tirmidhī, 5/43/2676.

[29] Bukhārī, 11/566/6576 and Muslim, 4/1796/2297.

[30] Abū Nu'aym in *al-Ḥilyah*, 5/144.

31) Maʿmar [Ibn Rāshīd] said: 'Ṭawūs's son was sitting with his son next to him when a Mu'tazilite came and began discussing an issue. Ṭawūs's son put his fingers in his ears and told his son: My son! Put your fingers in your ears so that you hear nothing of what he says, for the hearts are weak. He continued to tell his son: block, block (your ears) until the Mu'tazilite left.'[31]

32) Muḥill al-Ḍabbī said: 'A man used to frequently visit Ibrāhīm [al-Nakhaʿī] with us. Ibrāhīm learned that this man joined *irjā*, so he told him: 'When you leave this gathering, never come back.''[32]

33) Muḥammad Ibn Dāwūd al-Ḥuddānī said: 'I told Sufyān Ibn 'Uyaynah: 'This man, Ibrāhīm Ibn Abī Yaḥyā, discusses the issue of *qadar* (predestination).' Sufyān replied: 'Let people know of his case, and ask your Lord for soundness (in religion).'[33]

34) Ṣāliḥ al-Murrī said: 'A man visited Ibn Sīrīn while I was present, he began discussing an issue related to *qadar*, Ibn Sīrīn said: 'Either you leave or we leave.'[34]

35) Sallām Ibn Abī Muṭī' said: 'A man of *bidʿah* asked Ayyūb [al-Sakhtiyānī]: May I have a word with you?' He replied: 'No,

[31] 'Abdu'l-Razzāq in *al-Musannaf*, 11/125/20099.

[32] Al-'Uqaylī *al-Ḍuʿafā'*, 104/137.

[33] Al-'Uqaylī *al-Ḍuʿafā'*, 1/63.

[34] Al-Dārimī's *Sunan*, 1/81/401.

not even half a word.'[35]

36) Ayyūb al-Sakhtiyānī said: 'An innovator does not increase in activity except that he becomes further from Allāh (the Mighty and the Majestic).'[36]

37) Sufyān al-Thawrī said: '*Bid'ah* is more beloved to Iblīs than a regular sin, because it is possible to repent from a regular sin, but not possible to repent from a *bid'ah*.'[37]

38) Muāmmal Ibn Ismā'īl said: 'I was present in 'Abdu'l-'Azīz Ibn Abī Rawād's funeral. His body was set at the door of *al-Ṣafā* and everyone lined up (to pray) when Sufyān al-Thawrī came.' Everyone said: 'Al-Thawrī came, Al-Thawrī came. So he passed through the ranks and passed by the body and did not pray (*Janāzah*).' This was because 'Abdu'l-'Azīz was accused of *Irjā*.[38]

39) Sufyān al-Thawrī said: 'Whoever listens to an innovator, Allāh will not make him benefit from what he had heard. As for whoever shakes the hand of an innovator, he loosens (the strands of) Islām one knot at a time.'[39]

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[35] Abū Nu'aym in *al-Ḥilyah*, 3/9.

[36] Abū Nu'aym in *al-Ḥilyah*, 3/9.

[37] Abū Nu'aym in *al-Ḥilyah*, 7/26 (i.e. because the one who is innovating does not think it is bad).

[38] Abū Nu'aym in *al-Ḥilyah*, 7/29.

[39] Abū Nu'aym in *al-Ḥilyah*, 7/33.

40) Sa'īd Ibn 'Āmir said: 'When Sulaymān al-Taymī became ill (leading to death), he cried exhaustively.' We asked: 'What is making you cry? Do you fear death?' He said: 'No, but once I passed by a *qadarī* (a person with deviant beliefs regarding predestination) so I greeted him. I fear that my Lord will hold me accountable for this.'[40]

41) Al-Fuḍayl Ibn 'Iyāḍ said: 'Beware of whoever sits with an innovator.' [41]

42) Al-Fuḍayl Ibn 'Iyāḍ said: 'Whoever loves an innovator then Allāh will nullify his deeds, and will remove the light of Islām from his heart.'[42]

43) Al-Fuḍayl Ibn 'Iyāḍ said: 'If you see an innovator on a road, then take to a different road. None of the deeds of an innovator will be lifted (accepted) by Allāh (the Mighty and the Majestic), and whoever assists an innovator then he has aided in the destruction of Islām.'[43]

44) A man told al-Fuḍayl Ibn 'Iyāḍ: 'Whoever gives his daughter or sister in marriage to a sinner then he has disowned her.' So al-Fuḍayl said: 'Whoever gives his daughter or sister to an innovator then he has disowned her, and whoever sits with an innovator he will never be given wisdom, and if Allāh (the Mighty and the Majestic) knows that a man hates an innova-

[40] Abū Nu'aym in *al-Ḥilyah*, 3/32.

[41] Abū Nu'aym in *al-Ḥilyah*, 8/103.

[42] Abū Nu'aym in *al-Ḥilyah*, 8/103.

[43] Abū Nu'aym in *al-Ḥilyah*, 8/103.

tor then I hope that Allāh will forgive him.'[44]

45) 'Ā'ishah (*radiyAllāhu 'anha*) said: 'Allāh's Messenger (ﷺ) said: "Whoever gives respect to an innovator then he aided the destruction of Islām."'[45]

46) Muḥammad Ibn Naḍr al-Ḥārithī said: "Whoever listens to an innovator then he will be stripped of faultlessness (*al-'iṣmah*) and he will be left unsupported (by Allāh)."[46]

47) Al-Layth Ibn Ṣa'd said: 'If I were to see an innovator walking on water I would still not accept him. So al-Shāfi'ī said: 'Al-Layth did not go far enough. If I were to see an innovator walk on air I would not accept him.'[47]

48) Bishr Ibn al-Ḥārith said: 'The news of the death of that man called al-Muraisī came to me while I was in the market. Had it not been a place of fame (i.e. bring inappropriate to prostrate) I would have prostrated in thanks (to Allāh). Praise be to Allāh for his death. All of you say as I say.'[48]

49) Muḥammad Ibn Sahl al-Bukhārī said: 'We were visiting Al-Firyābī so he began discussing (condemning) innovators. A man commented: It would be better for us if you narrated (ḥadīth).' So he became angry and replied: 'My discussion of

[44] Abū Nu'aym in *al-Ḥilyah*, 8/103.

[45] Ibn Ḥibbān in *al-Majrūhīn*, 1/235.

[46] Ibn Baṭṭah in *al-Ibānah*, 2/459/434.

[47] Abū Nu'aym in *al-Ḥilyah*, 9/116.

[48] Al-Khaṭīb al-Baghdādī in al-Tārīkh, 7/66.

innovators is more beloved to me than worshiping for sixty years.'[49]

Section One:
What are the Definitions of Sunnah and *Bid'ah*?

If someone comments: you have praised the Sunnah and condemned *bid'ah*, so what are the definitions of Sunnah and *bid'ah*? We see those whom we claim to be innovators claim to be people of Sunnah.

My response would be: The linguistic meaning of Sunnah is *'the path'*. No doubt that those who specialise in compiling narrations (of the Prophet (ﷺ) and the righteous predecessors) and following the traditions of Allāh's Messenger and his Companions are the people of Sunnah (*Ahlu'l-Sunnah*). This is because they adhere to the doctrine that was free from things newly invented, and innovations were only introduced after (the death) of Allāh's Messenger (ﷺ) and his Companions.

Bid'ah, on the other hand, is defined as a practice that was not originally there, but later innovated (i.e. has no origin in Sharī'ah). *Bid'ah* mostly contradicts Sharī'ah because they imply that it is deficient and is in need of addition or subtraction.

If something was innovated without contradicting Sharī'ah, and did not imply its deficiency, then still most of the righteous predecessors (*Salaf*) disliked it. *They used to turn away from every innovation even if it was (deemed) permissible. This is to ensure compliance with the rule of adherence (to the Sunnah and not to innovated matters).*

When Abū Bakr and 'Umar asked Zayd Ibn Thābit (*raḍiyAllāhu*

[49] Reference not found

'anhum) to compile the Qur'ān, he responded: How could you do something that Allāh's Messenger never did?!

50) 'Abdullāh Ibn Abī Salamah said: 'Ṣa'd Ibn Mālik heard a man saying: 'I am answering your call O Lord of the ways of ascent. So Sa'd commented: We did not used to say this at the time of Allāh's Messenger."[50]

51) Abū'l-Bukhturī said: 'A man told 'Abdullāh Ibn Mas'ūd that a group of people used to gather in the *masjid* after sunset, and one of them says: 'Say *AllāhuAkbar* this many times, say: '*Subḥān Allāh* this many times, say: '*Al-Ḥamdu li Allāh* this many times. Ibn Mas'ūd replied: 'Next time you see them doing this let me know of their gathering.' So he came to their gathering and when he heard what they were saying, he stood up -and he was a hot tempered man - and said: 'I am 'Abdullāh Ibn Mas'ūd, by the only One worthy of worship, you have come up with a *bid'ah* out of transgression, and you (seem to think) that you have excelled over Muḥammad's (ﷺ) Companions in knowledge.' 'Amr Ibn 'Utbah replied: 'I seek Allāh's forgiveness.' Ibn Mas'ūd said: 'Stick to the pathway (the Sunnah). If you go right or left you will become grievously misguided.'[51]

52) Muḥammad Ibn 'Awn said: 'We were visiting with Ibrāhīm Al-Nakha'ī when a man came saying: 'Abū 'Imrān! Pray to Allāh to cure my illness. We noticed that he (Ibrāhīm) disliked this request very much, to the point that we could tell this from his appearance. He then talked about the Sunnah, and encouraged adherence to it, and gave examples of what peo-

[50] Aḥmad's *Musnad*, 1/172.

[51] Al-Dārimī's *Sunan*, 1/60/210.

ple had innovated. He disliked it, and elaborated on it.'[52]

53) Muḥammad Ibn Zabbān said: 'People of ḥadīth visited Dhū'l-Nūn and asked him to talk to them about inspirations and whispers. He replied: I do not discuss such things because they are innovated. Ask me about something pertaining to prayer or ḥadīth. And Muḥammad said: Dhū'l-Nūn noticed that I was wearing red leather socks. He said: take them off my son as it is a form of attention seeking, Allāh's Messenger never wore such things, he only used to wear leather socks that were black and plain.'[53]

Section Two:
[The *Salaf* used to Avoid All *Bid'ah*]

We have demonstrated that the *Salaf* used to avoid all *bid'ah*, even if they were not harmful in order to avoid innovating that which was not (from the Sunnah). However, the *Salaf* did not see harm in practicing some innovations that did not contradict Sharī'ah, and did not imply its deficiency. For example, it was reported that people used to pray (*tarāwīḥ*) individually, and sometimes a group of people would pray behind someone who was praying by himself. Later on, 'Umar gathered them to pray behind Ubay Ibn Ka'b. When he saw them doing this he said: 'What a good *bid'ah* this is.'[54]

Also, al-Ḥasan said: 'Story telling is a *bid'ah*, but a good *bid'ah*. Many brothers have benefited and many prayers were answered.'[55]

[52] Ibn Ṣa'd in his *Ṭabaqāt*, 6/276.

[53] Abū Nu'aym in *al-Ḥilyah*, 9/363.

[54] Bukhārī, 4/250/1201.

[55] Ibn Al-Jawzī in *al-Quṣṣāṣ wa'l-Mudhakkirīn*, 172/11.

'Umar did what he did because prayer in congregation is prescribed by Sharī'ah. And al-Ḥasan said what he said about storytelling because admonition is prescribed by Sharī'ah. If the innovated matter could be referred to a prescribed principle it becomes unworthy of condemnation.

On the other hand, if a *bid'ah* is considered a fulfiller (to Sharī'ah) then it would imply that Sharī'ah is deficient. If the *bid'ah* contradicts (Sharī'ah), then the matter is even worse.

It becomes clear through what we have mentioned, that the people of Sunnah are the ones who follow, and people of bid'ah are those who come up with something that was not there before, and has no basis. This is why they hide behind their bid'ah, while people of Sunnah never hide their doctrine. Their speech is obvious, their doctrine is clear, and the end (success) will be theirs.

54) Al-Mughīrah Ibn Shu'bah (*raḍiyAllāhu 'anhu*) said: 'Allāh's Messenger (ﷺ) said: "A group from my nation will always be victorious over people, until Allāh's order comes while they are in the state of victory."' It was reported in both Ṣaḥīḥs.[56]

55) Thawbān (*raḍiyAllāhu 'anhu*) said: 'Allāh's Messenger (ﷺ) said: "A group from my nation will always be on the truth and victorious, they will never be harmed by those who goagainst them until Allāh's order comes."'[57]

Mu'āwīyah, Jābir Ibn 'Abdullāh and Qurrah (*raḍiyAllāhu 'anhum*) reported ḥadīths with the same meaning on the authority of the Prophet (ﷺ).

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[56] Bukhārī, 6/632/3640 and Muslim, 3/1523/1921.

[57] Muslim, 3/1524/1923.

56) 'Alī Ibn al-Madīnī said: 'They (the group mentioned in the previous ḥadīth) are the people of ḥadīth (*Asḥāb ul-Sunnah*).'[58]

Section Three:
The division of the people of *bid'ah*

57) On the authority of Abū Hurayrah (*raḍiyAllāhu 'anhu*) that Allāh's Messenger (ﷺ) said: "The Jews split to seventy one or seventy two sects. The same happened to Christians. My nations will split to seventy three sects."[59]

We mentioned this ḥadīth in the previous chapter. In it the Prophet (ﷺ) said: "all of which will be in the Hellfire except for one." They (the Companions) inquired: Which one is it O Allāh's Messenger? He said: "The one that is upon what I am and my Companions are upon (i.e. sharing the same understanding and practice)."

58) On the authority of Anas Ibn Mālik (*raḍiyAllāhu 'anhu*) that Allāh's Messenger (ﷺ) said: "The Children of Isrā'īl split to seventy one sects, of which seventy were destroyed (because of their deviance) and one was saved. My nation will split into seventy two sects, of which seventy one will be destroyed, and one will be saved. They asked: 'O Messenger of Allāh! Which sect will that be?' He replied: "*Al-Jamā'ah.*"[60]

If someone asks: Are these sects known?

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[58] Tirmidhī, 4/438.

[59] Tirmidhī's Sunan, 5/25/2640.

[60] Ibn Baṭṭah in *al-Ibānah*, 1/224/248.

The response would be: We know of deviation and of the roots of all sects. Each sect split into other sects. We do not know the names of all of these sects and their doctrines, but we know that some of the roots of these sects: *al-Ḥarūrīyyah* (الحرورية), *al-Qadarīyyah* (القدرية), *al-Jahmīyyah* (الجهمية), *al-Murji'ah* (المرجئة), *al-Rāfiḍah* (الرافضة) and *al-Jabrīyyah* (الجبرية).

Some scholars said: The root of all deviant sects are these six sects. Each sect split into twelve sects. The total is seventy two sects.

i. *al-Ḥarūrīyyah* (الحرورية)

Al-Ḥarūrīyyah split into twelve sects:

Al-Azraqīyyah (الأزرقية) claimed that no one (other than their followers) was a believer, and they declared all followers of Islām to be non-believers.

Al-Ibāḍīyyah (الإباضية) claimed that whoever adopted their beliefs is a believer, and whoever did not was a hypocrite.

Al-Thaʿlabīyyah (الثعلبية) claimed that Allāh (the Mighty and the Majestic) did not decree.

Al-Ḥāzimīyyah (الحازمية) claimed that they did not understand belief (*īmān*), and all humans were excused (for not believing).

Al-Khalafīyyah (الخلفيّة) claimed that whoever did not practice *jihād* whether male or female is a non-believer.

Al-Kūzīyyah (الكوزية) claimed that no one was to touch anyone else because there was no way to know a pure person (*ṭāhir*) from a non-

pure person (*najis*). He was not to eat with him until he performed ablution (*ghusl*) and repents.

Al-Kinzīyyah (الكنزية) claimed that no one was to donate money to any one else, because there was no way to ensure that he was deserving of it. Instead, he was to save the money underground until the people of truth appeared.

Al-Shimrākhīyyah (الشمراخية) said that it was permissible to touch foreign women because they were flowers!

Al-Akhnasīyyah (الأخنسية) claimed that a deceased person is not followed (held responsible) by good or evil.

Al-Ḥakamīyyah (الحكمية) claimed that whoever sought the judgment of another human was a non-believer.

Al-Mu'tazilah (المعتزلة) were a sect of *al-Ḥarūrīyyah*. They became confused regarding the ordeal of 'Alī and Mu'āwīyah, so they declared themselves to be innocent from both parties.

Al-Maymūnīyyah (الميمونية) claimed that a leader was not to be appointed without the approval of those whom they loved.

ii. *al-Qadarīyyah* (القدرية)

As for *al-Qadarīyyah*, they split into twelve sects as well:

Al-Aḥmadīyyah (الأحمدية) claimed that it was a condition of Allāh's Justice to give His servants full control over their affairs, and that He Prevents them from falling into sin.

Al-Thanawīyyah (الثنوية) claimed that good was from Allāh, and evil

was from Iblīs.

Al-Mu'tazilah (المعتزلة) claimed the creationism of Qur'ān, and denied seeing Allāh (in the Hereafter).

Al-Kaysānīyyah (الكيسانية) claimed that they were not certain whether actions (performed by humans) were performed by Allāh or by humans, and that they did not know whether humans would be rewarded or punished.

Al-Shayṭānīyyah (الشيطانية) claimed that Allāh did not create the devil.

Al-Shirīkīyyah (الشريكية) claimed that all sins were predestined except disbelief (*kufr*).

Al-Wahmīyyah (الوهمية) claimed that human actions and speech had no essence, and that good and bad deeds had no essence.

Al-Rāwandīyyah (الرّيوندية) claimed that it was permissible to act upon any of the books revealed from Allāh, whether these books were abrogated or not.

Al-Minbarīyyah (المنبرية) claimed that whoever committed a sin then repented, that his repentance would not be accepted.

Al-Nākithīyyah (النّاكثيّة) claimed that whoever broke Allāh's covenant was not a sinner.

Al-Qāsiṭīyyah (القاسطية) preferred going after this world (increasing in wealth) over asceticism.

Al-Naẓāmīyyah (النظاميّة), followed Ibrāhīm Ibn al-Naẓām in claiming that whoever says that Allāh was a thing then he is a disbeliever

(*kāfir*).

iii. *al-Jahmīyyah* (الجهمية)

Al-Jahmīyyah also split into twelve sects:

Al-Mu'aṭṭilah (المعطّلة) claimed that anything on which human attributes may apply was a creature, and whoever claimed that Allāh could be seen was a disbeliever (*kāfir*).

Al-Mirrīsīyyah (المرّيسية) claimed that most of Allāh's attributes were created.

Al-Multaziqah (الملتزقة) claimed that the Creator (the Mighty and the Majestic) was everywhere.

Al-Wāridīyyah (الواردِيَّة) claimed that whoever knew his Lord he would never enter the Hellfire. And that whoever entered the Hellfire would never leave it.

Al-Zanādiqah (الزنادقة) claimed that no one could confirm a god, because such confirmation may not take place except through the five senses, and that which may not be sensed is not a god, and that which may not be sensed may not be confirmed.

Al-Ḥarqīyyah (الحرقية) claimed that a disbeliever will be (fully) burnt by the Hellfire once then continue to be burnt through eternity without feeling the heat of the Hellfire.

Al-Makhlūqīyyah (المخلوقية) claimed that the Qur'ān was a creature.

Al-Fānīyyah (الفانية) claimed that Paradise and the Hellfire would

(eventually) vanish. Some of them claimed that both of them were not created yet.

Al-ʿĪrīyyah (العيرية) denied prophecy, and claimed that Prophets were only wise men.

Al-Wāqifīyyah (الواقفة) claimed that the Qur'ān could not be confirmed whether to be a creature or not.

Al-Qabrīyyah (القبرية) denied the turmoil of the grave (*ʿadhāb al-qabr*) and denied intercession (*shafāʿah*).

Al-Lafẓīyyah (اللفظية) said that pronunciation of the Qur'ān was created.

iv. *al-Murji'ah* (المرجئة)

Al-Murji'ah split into twelve sects:

Al-Tārikīyyah (التاركية) claimed that the only obligation that Allāh has imposed on His creatures was to believe in Him. So whoever believed in Him may behave in whatever way he pleased.

Al-Sā'ibīyyah (السائبية) claimed that Allāh (the Mighty and the Majestic) has left His creation to act as they pleased.

Al-Rājīyyah (الراجية) claimed that we must not describe a person as an obeyer or a disobeyer because we could never tell his true status (as Allāh knows it).

Al-Shākiyyah (الشاكية) claimed that performing acts of obedience

was not a part of belief (*īmān*).

Al-Bayhasīyyah (البيهسية) claimed that belief (*īmān*) was nothing more than knowledge, and whoever did not know truth from falsehood; and that which was permissible (*ḥalāl*) from that which was not permissible (*ḥarām*) was a non-believer (*kāfir*).

Al-'Amalīyyah (العملية) claimed that belief (*īmān*) was action.

Al-Manqūṣīyyah (المنقوصية) claimed that *īmān* neither increased nor decreased.

Al-Mustathnīyyah (المستثنية) denied the permissibility of saying *"I am a believer inshā'Allāh."*

Al-Mushabbihah (المشبهة) claimed that (Allāh's) Sight was just like our sight, and that His hand was just like our hand.

Al-Ḥashawīyyah (الحشوية) claimed that every individual act of worship was *īmān* in its entirety. To them, one who did not perform voluntary acts was just as the one who did not perform obligatory acts.

Al-Ẓāhirīyyah (الظاهرية) denied *qiyās* (analogical deduction).

Al-Bid'īyyah (البدعية) were the first to innovate things in Islām.

v. *al-Rāfiḍah* (الرافضة)

Al-Rāfiḍah split into twelve sects:

Al-'Alawīyyah (العلوية) claimed that the message (of Islām) was supposed to be delivered to 'Alī (*raḍiyAllāhu 'anhu*), and that [Angel] Jibrīl (*'alayhis-salām*) erred in delivering the message to Muḥammad (ﷺ).

Al-Amrīyyah (الأمرية) claimed that 'Alī (*raḍiyAllāhu 'anhu*) was a partner of Muḥammad (ﷺ) in his affair (of prophecy).

Al-Shī'īyyah (الشيعية) claimed that 'Alī (*raḍiyAllāhu 'anhu*) was the viceroy of Allāh's Messenger, and that the (Muslim) nation became disbelievers because they pledged allegiance to someone other than 'Alī.

Al-Isḥāqīyyah (الإسحاقية) claimed that prophecy would continue until Judgment Day. Everyone who acquired the knowledge of the Prophet's (ﷺ) Family (*Ahlu'l-Bayt*) was a Prophet.

Al-Nawūsiyyah (الناووسية) claimed that 'Alī (*raḍiyAllāhu 'anhu*) was the best person in the nation, and if someone preferred anyone else over 'Alī then he was a disbeliever.

Al-Imāmīyyah (الإمامية) claimed that the world would always have an Imām (followed leader) from the offspring of al-Ḥusayn (*raḍiyAllāhu 'anhu*). And that Jibrīl (*'alayhis-salām*) would teach the Imām until his death. Afterwards a new Imām would take his place.

Al-Zaydīyyah (الزيدية) claimed that the male offspring of al-Ḥusayn (*raḍiyAllāhu 'anhu*) would all be leaders in prayer (Imāms). If one of

them was present, then it would not permissible to pray behind anyone else, whether he was righteous or not.

Al-'Abbāsīyyah (العباسية) claimed that al-'Abbās (*raḍiyAllāhu 'anhu*) was most worthy of becoming the Khalīfah.

Al-Mutanāsikhah (المتناسخة) believed in reincarnation of spirits. The spirit of a righteous person would exit his body (upon death) and enters a body in which it enjoys life. And the spirit of an unrighteous person enters a body in which it suffers.

Al-Lā'inah (اللاعنة) curse 'Uthmān, Ṭalḥah, al-Zubayr, Mu'āwīyah, Abū Mūsā, 'Ā'ishah (*raḍiyAllāhu 'anhum*) and others.

Al-Mutarabbiṣah (المُتَرَبِّصَة) wore the clothing of *Ṣūfīs* and appointed a leader in every time period claiming that he was the *Mahdī* of this nation. When he would die they appoint another leader.

vi. *al-Jabrīyyah* (الجبرية)

Al-Jabrīyyah split into twelve sects:

Al-Muḍṭarrīyah (المضْطَرِّيّة) claimed that a human does nothing, and that it is Allāh who does everything.

Al-Af'ālīyyah (الأفعالية) claimed that human actions were not controlled by humans and instead, we are driven to do things just like cattle are driven by the rope with which they are tied.

Al-Mafrūghīyyah (المفروغية) claimed that all things have been created and that nothing was being created.

Al-Najjārīyyah (النجارية) claimed that Allāh punishes humans for that which He did; not for what they did.

Al-Mannānīyyah (المنانية) said focus on what crosses your mind and act upon what you feel is most appropriate from it.

Al-Kaslīyyah (الكسلية) claimed that servants did not gain reward or punishment.

Al-Sābiqīyyah (السابقية) claimed that whoever wanted to do something then let him do it, and whoever wants to abstain from something than let him not do it. A fortunate person will not be harmed by his sins, and an unfortunate person will not benefit from his righteous deeds.

Al-Ḥibbīyyah (الحبية) said whoever drinks from the glass of Allāh's Love, then all forms of obligatory worship are dropped off him.

Al-Khawfīyyah (الخوفية) said whoever loves Allāh then he is not to fear Him, because a lover must not fear his loved one.

Al-Fikrīyyah (الفكرية) claimed that whoever increases in knowledge a certain amount then the same amount of rituals are dropped off him.

Al-Ḥisbīyyah (الحسبية) claimed that humans were all equal in all things. They each inherited the same thing from their father Ādam.

Al-Maʿīyyah (المعية) claimed that humans acted, and had control over their actions.

CHAPTER THREE

Warning from the Devil's Seductions and Cunningness

Know that desires and urges were built into humans in order for them to seek beneficial things. Anger was instilled in them so they would use it to repel harm. And a human's intellect tames him and orders him to be fair in that which he seeks and avoids.

The devil entices the human to be excessive in general. So a wise person must be cautious of this enemy who has declared his animosity since the time of Ādam (*ʿalayhis-salām*), and has dedicated his life to the corruption of the Ādam's children.

Allāh (the Mighty and the Majestic) has cautioned from the devil. He said:

وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُم
بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

"and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. He only orders you to evil and im-

morality and to say about Allāh what you do not know."

[*al-Baqarah* (2): 169]

and said:

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ

"Satan threatens you with poverty and orders you to immorality"

[*al-Baqarah* (2): 268]

and said:

وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا ﴿٦٠﴾

"and Satan wishes to lead them far astray."

[*al-Nisā'* (4):60]

and said:

إِنَّمَا يُرِيدُ
ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ
وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾

"Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you not desist?"

[*al-Mā'idah* (5): 91]

and said:

إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

"Indeed, he is a manifest, misleading enemy."

[*al-Qaṣaṣ* (28):15]

and said:

إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ
عَدُوًّا إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ ٱلسَّعِيرِ ﴿٦﴾

> "Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze (Hell-fire)."
>
> [*Fāṭir* (35): 6]

and said:

وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾

> "and be not deceived about Allāh by the Deceiver [i.e., Satan]."
>
> [*Luqmān* (31): 33]

There are numerous warning of this nature in the Qur'ān.

Section one:

[Warning from the Trials of Iblīs and his Deceptions]

It must be known that Iblīs is occupied with deception, and yet, he was the first to be deceived. He rejected the clear order to prostrate (to Ādam), and he dwelled into who was of better origin (him or Ādam). He said:

خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾

> "You created me from fire and created him from clay [i.e., earth]."
>
> [*al-A'rāf* (7): 12]

Then he objected to the King and Most Wise saying:

قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ

"Do You see this one whom You have honored above me?"

[*al-Isrā'* (17): 62]

The meaning of what he said was: why have You honored him?! The essence of this objection was: what You have done was not wise. Then the devil followed (this objection) with arrogance, he said:

أَنَا۠ خَيْرٌ مِّنْهُ

"I am better than him (Ādam)"

[*al-A'rāf* (7): 12]

Then he refused to prostrate. So he dishonored himself with a curse and punishment; while attempting to do the exact opposite.

When the devil suggests to a human to do something then he must be extremely cautious and should respond saying: "you are pretending to give me advice by ordering me to fulfill my lusts. How could your advice be genuine when you have failed to abide by this advice yourself?! And how can I trust the advice of an enemy. Leave! Your suggestion has no place here."

Afterwards, the devil will seek the assistance of the *nafs* (the human self) because he is encouraging (it to fulfill) its lusts. At this point intellect should be invited to the household of contemplation in order to think about the end result of sinning. Perhaps (Allāh's) assistance will dispatch its soldiers to defeat the army of lusts.

59) 'Iyād Ibn Ḥimār (*raḍiyAllāhu 'anhu*) reported that Allāh's Messenger (ﷺ) said: "O people, Allāh (the Mighty and the Majestic) commanded me that I should teach you which you do not

know and which He has taught me today. (He has instructed thus): The property which I have conferred upon a servant of Mine is lawful for him. I have created My servants as one having a natural inclination to the worship of Allāh but it is the devils who turn them away from the right religion, and makes unlawful what has been declared lawful for them. He commands them to ascribe partnership with Me, although he has no justification for that. And verily, Allāh (the Mighty and the Majestic) looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, except for some remnants from the People of the Book."[61]

60) Jābir [Ibn 'Abdullāh] (*raḍiyAllāhu 'anhumā*) reported that Allāh's Messenger (ﷺ) said: "Iblīs places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: 'I did such and such.' And he says: 'You have done nothing.' Then one amongst them comes and says: 'I did not spare so and so until I separated him from his wife.' Iblīs brings him near to him and says: 'You have done well.'"[62]

61) Jābir (*raḍiyAllāhu 'anhu*) reported that Allāh's Messenger (ﷺ) said: "Iblīs has given up on being worshipped by those who perform prayer. [All Iblīs can achieve is] to entice conflict among them." This ḥadīth was reported by Muslim alone.[63] In another version of the ḥadīth: "Iblīs has given up on being worshipped by those who perform prayer in the Arabian

[61] Muslim 4/2197/2865.

[62] Muslim 4/2167/2813.

[63] Muslim 4/2166/2812.

Peninsula."

62) Anas Ibn Mālik (*raḍiyAllāhu ʿanhu*) reported that Allāh's Messenger (ﷺ) said: "The devil puts his nose and mouth on the heart of the child of Ādam. When he mentions Allāh, the devilretreats. If he forgets Allāh the devil swallows his heart."[64]

63) [ʿAbdullāh] Ibn Masʿūd (*raḍiyAllāhu ʿanhu*) said: 'Once the devil approached a group of men gathered for remembrance (of Allāh). He attempted to scatter them but failed. So he approached a different gathering where worldly matters were being discussed. He enticed animosity among them until they began fighting each other. The men from the first group jumped to stop the fighting among the second group, and hence, they were scattered (from their gathering of remembrance).'[65]

64) Qatādah said: 'One of Iblīs's devils is called Qubqub. Iblīs has ordered him to rest for forty years.' Whenever a youth enters this path (of righteousness), Iblīs tells Qubqub: 'There he is, I have been preparing you for this type of youth. Deceive and seduce him.'[66]

65) Thābit Al-Bunānī said: 'It was reported to us that once Iblīs manifested himself before Prophet Yaḥyā (*ʿalayhis-salām*).' Observing that he had numerous ropes on him, Yaḥyā inquired: "O Iblīs! What are these ropes that I see on you?"

[64] Abū Nuʿaym in *al-Ḥilyah*, 6/268.

[65] Aḥmad in *al-Zuhd* page 196.

[66] Ibn Al-Jawzī in *Dhamm al-Hawā*, 145.

He replied: "These ropes are the various lusts with which I strike on the children of Ādam." Yaḥyā asked: 'Does there exist a rope for me too?' Satan said: 'Yes.' When you satiate yourself with food, you experience weightiness and it is for this reason you become disinclined to perform prayers, remembrance and supplications. Hearing this, Yaḥyā vowed: By Allāh! Never shall I eat to my fill, ever again. Iblīs responded by pledging: And by Allāh, never shall I give advice to a Muslim, ever again.'[67]

66) Al-Ḥārith Ibn Qais said: 'If the devils comes to you while praying and said: "You are showing off", then make your prayer longer.' [68]

67) Wahb Ibn Munabbih said: 'There was a worshipper from the Children of Isrā'īl who was the most dedicated to worship among people of his generation. During his time, there were three brothers who were called upon to battle. They had only one sister, and she was never married. They did not know under whose care they could leave their sister. Then they agreed to leave her with the worshipper because he was trusted to them. So they went to him and asked him to leave their sister with him until they returned from battle. He refused and sought refuge with Allāh from them and from their sister.' The brothers insisted until they convinced him. He said: 'place her in a house near my monastery. The brothers then left her there and went to battle.'

For sometime thereafter, the worshipper used to bring her food down from his monastery, leave it at his doorstep and close the door.

[67] Aḥmad in *al-Zuhd* page 96.

[68] Ibn Al-Jawzī in *Dhamm al-Hawā*, 131.

Then he would climb back to his monastery and call her to get her food. She would then leave her house to get the food.

The devil told him that it is not appropriate for the girl to leave her house during the day, and that somebody might see her when she is walking out during the day and become attached to her. So the worshiper began walking to her house and leaving the food at her doorstep but without talking to her. This continued to happen for sometime.

Again the devil came to him and convinced him to take the food and leave it inside her room. So he began to do so, and this continued to happen for a while.

Then again, one day the devil told the worshiper: 'You should talk to her and keep her company because she is feeling very lonely.' So the worshiper began talking to her from the top of his monastery, and continued to do so for sometime.

Then the devil came to him and said: it would be better if you come down from your monastery to talk to her, or to go to her house. This would make her feel even less lonely. So he did, and this continued to happen for a while.

The devil then came to him and convinced him to come nearer to her doorstep so she would not have to sit outside her house talking to him. So he did, and this continued to happen for sometime.

Then the devil came to him and convinced him to enter her house so that nobody sees her at all. So he began visiting her his entire day.

The devil continued to beautify her in the eyes of the worshiper until he touched her thigh and kissed her. Then he had relations with her and got her pregnant, and she delivered a boy.

The devil came to him and said: "When the brothers come back and find out that their sister had a child you will become defamed. You should slaughter the baby. And she will not reveal what happened out of fear of her brothers." So the worshiper did.

Later the devil came to him and said: "Do you think that she will keep the secret after you kill her own child? Take her, kill her and bury her next to her son." So he killed her, buried her and covered the grave with a big rock. He then returned to his monastery to worship.

Later the brothers came back and inquired about their sister. The worshiper said that she had passed away. They cried and told them she was a great woman and pointed them to her grave. The brothers visited the grave, mourned their sister and asked for her forgiveness. They stayed for a few days at her grave then left.

Then the devil came to the brothers and made them see a dream. In that dream they were told that the worshiper had killed their sister and the proof was that she was buried in a different location (i.e. under the rock inside the house).

When the brothers woke up they started talking to each other and found out that they all had seen the same dream. They thought that there must be some truth in it. So they went and uncovered the grave that the worshiper had pointed to, and found it empty. Then they went inside the house and found the rock as mentioned in the dream. On digging underneath the rock they found their sister's dead body along with that of the child.

So they went to the worshiper and forced him to disclose the secret of what happened. He went ahead and told them the whole story. The three brothers took him to the king's court and he was

given the punishment of execution.

While the worshiper was being dragged to his execution spot, the devil came to him and said: "Listen! I am the devil and it was me who was in communication with you since this whole thing started and not your inner thoughts. Now I can get you out of this trouble if you want. I am the one who put you in this trouble in the first place and I can get you out of it." The worshiper asked: "What should I do?" He said: "Prostrate to me and I will save you."

The worshiper prostrated to the devil and as soon as he did so, the devil ran away and the worshiper was executed.

كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ
قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾

> "[The hypocrites are] like the example of Satan when he says to man, 'Disbelieve.' But when he disbelieves, he says, 'Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."'
>
> [*al-Ḥashr* (59): 16][69]

68) Wahb Ibn Munabbih reported that a monk went to seclusion in his monastery during the time of *al-Masīḥ* [Prophet 'Īsā (*'alayhis-salām*)]. Iblīs attempted to seduce him in every way, but was unable. Finally, Iblīs came to him in the form of *al-Masīḥ* and called on him: O monk! Come to me I wish to talk to you. The monk replied: go away. I am not going to gain back what I have lost from my life (I have no time for you). Iblīs responded: 'Come to me, I am *al-Masīḥ*.' The monk said: 'If you were truly *al-Masīḥ* then I have nothing to do with

[69] Ibn Al-Jawzī in *Dhamm al-Hawā*, 134.

you.' *al-Masīḥ* ordered us to worship, and promised us that there will be a Judgment Day. So go away I have no need for you. So the cursed-one left.[70]

69) 'Abdullāh Ibn 'Umar (*raḍiyAllāhu 'anhma*) said: While on the Ark, [Prophet] Nūḥ (*'alayhis-salām*) noticed an old man whom he did not recognise. Nūḥ inquired: 'What brought you here?' He replied: 'I came to strike the hearts of your followers, so their hearts become with me, while their bodies with you.' Nūḥ responded: 'Leave O enemy of Allāh.' Iblīs said: 'There are five things that cause people to become destroyed (deviated).' I will inform you of three and not of the other two. It was revealed to Nūḥ that he needed not know the three, but that he should enquire about the two.' Iblīs said: 'The two that are certain to work are: envy: I was cursed because of my envy, and became a stoned devil. And the second is eagerness (to have more): The entire paradise was made permissible to Ādam (*'alayhis-salām*). I got what I wanted from him because of his eagerness.'[71]

70) Sa'īd Ibn Al-Musayyab said: 'Iblīs never gave up to seduce every Prophet that Allāh has sent; by using women.'[72]

71) Al-Fuḍayl Ibn 'Iyāḍ said: 'Some of our elders said that once while [Prophet] Mūsā (*'alayhis-salām*) was supplicating to his Lord, Iblīs came to him.' An angel told Iblīs: 'Woe to you! What are you hoping to get out of him while he is in this condition (prayer)?' He replied: 'I am hoping to get from him

[70] Abū Nu'aym in *al-Ḥilyah*, 4/44.

[71] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 65/44.

[72] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 62/42.

what I got from his father Ādam when he was in paradise.'[73]

72) 'Abdu'l-Raḥmān Ibn Ziyād Ibn An'um said: 'While [Prophet] Mūsā (*'alayhis-salām*) was in a gathering Iblīs came wearing a hooded cape that changed in colors. When the devil came nearer he took off the cape and set it down and came to Mūsā saying: 'Peace be upon you. Mūsā replied: 'Who are you?' He said: 'I am Iblīs.' Mūsā responded: 'No greetings from Allāh to you, what brought you here?' The devil said: 'I came to greet you because of your high godly status.' Mūsā said: 'What have I seen you wearing?' Iblīs replied: 'I use it (the cape) to capture the hearts of the sons of Ādam.' Mūsā asked: 'What is it that if a human does will enable you to take him over?' He replied: 'If he becomes fond of himself, and considered his (good) deeds plentiful.' I warn you from three things: First, never be alone with a woman that is not lawful to you. Because whenever someone does so, I personally accompany him and use her to seduce him. Second, never promise Allāh something except that you fulfill your promise. Whenever someone promises Allāh something I personally accompany him to prevent him from fulfilling his promise. And never take an amount of money to give charity except that you make sure you give it to that charity. Whenever someone takes an amount of money to give to charity, I personally accompany him to persuade him not to give it. Then Iblīs walked away saying: 'Woe to me, thrice, I have taught [Prophet] Mūsā from what to warn the sons of Ādam.'[74]

73) Ḥasan Ibn Ṣāliḥ said: 'I heard that the devil said addressing The Woman: 'You are half of my army, you are my arrow

[73] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 72/48.

[74] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 71/47.

with which I never miss, you are the one I entrust with my secrets, and you are my messengers.'[75]

74) Wahb Ibn Munabbih said: 'A monk asked the devil when he had appeared to him: Which of human manners are most helpful for you to over take humans.' He replied: 'Hot temperedness.' When a servant is hot tempered we play with (manipulate) him just as kids play with a ball.'[76]

75) Thābit [al-Bunānī] said: 'When the Prophet (ﷺ) became a Prophet, Iblīs began sending his devils to tempt the Prophet's Companions (*raḍiyAllāhu 'anhum*). The devils would return after achieving nothing. So Iblīs inquired: What is with you?! Why are you unable to get anything out of them? They replied: 'We have never seen people like these before.' Iblīs responded: 'Wait until worldly bounties open up for them, then you would be able to get what you want from them.'[77]

76) Abū Mūsā Al-Ash'arī (*raḍiyAllāhu 'anhu*) said: 'Every morning, Iblīs dispatches his soldiers saying: 'Whoever of you misguides a Muslim then I will make him wear the crown.' One devil responds: 'I continued to persuade so and so until he divorced his wife.' Iblīs replies: '(This is not significant) He will eventually remarry.' Another devil says: 'I continued to persuade so and so until he disobeyed his parents.' Iblīs replies: 'He will eventually become dutiful to his parents.' A third devil says: 'I continued to persuade so and so until he fornicated.' Iblīs says: 'You are the one.' Another devil says: 'I continued to persuade

[75] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 59/37.

[76] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 59/38.

[77] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 60/39.

so and so until he committed murder.' Iblīs says: 'You are the one, you are the one.'[78]

77) Al-Ḥasan [al-Basrī] said: 'There used to be a tree that was being worshipped instead of Allāh.' A man went to the tree with the intention of cutting it down. The devil came to him in human form and asked: 'What are you aiming to do?' The man replied: 'I wish to cut down this tree that is being worshipped in place of Allāh.' The devil said: 'You are not worshipping it.' So what harms if others are worshiping it? The man responded: I will cut it down. The devil said: 'Let me suggest something better for you.' Do not cut it down and you shall find two dīnārs every morning under your pillow. The man replied: 'Who would guarantee me this?' The devil said: 'I would.' On the following day the man saw two dīnārs under his pillow. But on the following day, he did not see the money again as expected, so he again went to cut down the tree. The devil came to him in his (true) shape and asked him: 'What do you wish to do?' He replied: 'I want to cut down that tree because it is being worshiped in place of Allāh.' The devil responded: 'You lie. You have no power to do so.' The man continued walking but the devil threw him down and began chocking him and said: 'do you know who I am? I am the devil.' Initially you were angry for Allāh's sake, so I had no power over you. I deceived you with the two dīnār promise. Later you became angry for the sake of the two dīnārs, so I was able to over power you.'[79]

78) Mujāhid said: 'Iblīs has five sons' He appointed each of them on one of his affairs. Their names are: Thabr, Al-A'war,

[78] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 59/38.

[79] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 79/60.

Musawwaṭ, Dāsim and Zulunbūr. As for Thabr, he is responsible for calamities. He orders people to rip their clothes, slap their cheeks and make the call of ignorance when stricken by calamity. Al-Aʿwar is responsible for fornication. He beautifies it and orders others to commit it. As for Musawwaṭ, he is responsible for lies. He hears the news and transfers it to someone else, who in turn, goes to a gathering of people and tells them: I met a person whose face I know but I do not know his name. He told me such and such. Dāsim shows a wife's faults to her husband and makes him angry with them. And Zulunbūr is responsible for the market place. He sticks his flag therein.[80]

79) Makhlad Ibn al-Ḥusayn said: 'Whenever Allāh ordains an order to His servants, Iblīs intersects trying to achieve one of two things, he does not care which of the two he achieves. The first is to fulfill this order excessively, and the second is to fulfill this order deficiently.'[81]

80) ʿAbdullāh Ibn ʿAmr (*raḍiyAllāhu ʿanhuma*) said: 'Iblīs is chained in the lower levels of earth. Whenever he moves then his motion results in every form of conflict between two or more persons.'[82]

The devil has many methods of deception that I appropriately mentioned throughout this book, *inshāʾAllāh.* It is difficult to be safe from the devil's deceptions because they are many, and they cling to the heart. Calling humans to do something that is consistent

[80] Ibn Abī al-Dunyā in *Makāʾd al-Shayṭān*, 54/35.

[81] Abū Nuʿaym in *al-Ḥilyah*, 8/266.

[82] Abū Nuʿaym in *al-Ḥilyah*, 1/288.

with their nature is just like pushing a ship that is already going down-hill. Just imagine how fast it would go then. Even Hārūt and Mārūt were unable to remain well composed after desire was instilled in them. In fact, when angels see that a believer has died in the state of *īmān* they become amazed.

81) 'Abd Al-'Azīz Ibn Rufī' said: 'When the soul of a believer is risen to the heavens, angels wonder: Glory be to the One who saved this servant from the devil. Woe to him, how he was saved.'[83]

Section Two:
Each Human Has a Devil accompaning Him

82) 'Ā'ishah (*raḍiyAllāhu 'anhā*) said: 'One time Allāh's Messenger (ﷺ) left my (apartment) during the night and I felt jealous. Then he (ﷺ) came and saw (in what agitated state of mind) I was. He (ﷺ) said: '"Ā'ishah, what has happened to you? Do you feel jealous?" I replied: 'How can a woman like me not feel jealous in regard to a husband like you?' Allāh's Messenger (ﷺ) said: "Has your devil overtaken you?" I replied: 'O Allāh's Messenger, is there along with me a devil?' He said: 'Yes!' I said: 'Is a devil attached to everyone?' He said: 'Yes.' I ('Ā'ishah) again said: 'O Allāh's Messenger, is one with you also?' He said: "Yes, but my Lord (the Mighty and the Majestic) has helped me and made him Muslim."'

Only Muslim reported this ḥadīth.[84]

[83] Abū Nu'aym in *al-Ḥilyah*, 1/288.

[84] Muslim 4/2168/2815.

83) Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) said: Allāh's Messenger (ﷺ) said: Each human has been assigned one jinn and one angel associated with him. They asked Him (ﷺ): 'Is this the same for you O Allāh's Messenger?' He replied: 'It is the same for me, but Allāh has helped me against my jinn, he became Muslim and does not tell me to do anything but good.'

Only Muslim reported this ḥadīth. It implies that a devil may become Muslim.[85]

Section Three:

The Devil Flows through the Son of Adam Like Blood

84) Ṣafiyyah bint Ḥuyay (*raḍiyAllāhu 'anha*) said: the Prophet (ﷺ) was performing *i'tikāf*, thus I came to him visiting him at night. I talked with him and then I stood up to return. He stood with me to return me to my room which was in the house of Usāmah Ibn Zayd (*raḍiyAllāhu 'anhuma*). Two men from Al-Anṣār walked by, and when they saw Allāh's Messenger (ﷺ) they hastened. The Prophet (ﷺ) said: "Walk slowly, verily this is Ṣafiyyah bint Ḥuyay", they responded: "*SubḥānAllāh* O Messenger of Allāh." He (ﷺ) said: "verily the devil runs in the human just as blood runs in the veins. And I feared that he (devil) cast something bad in your hearts."[86]

Abū Sulaymān al-Khaṭṭābī said: 'We learn from this ḥadīth that it is encouraged that a person avoids everything that may cause others to make negative assumptions of him. And that

[85] Muslim 4/2168/2814.

[86] Bukhārī, 4/278/2035 and Muslim, 4/1712/2175

it is best to seek the safe side by avoiding doubtful actions.' He added: 'It is said that Al-Shāfi'ī commented on this ḥadīth: 'The Prophet (ﷺ) feared that something might creep to their (the two men) hearts causing them to reject Islām. So He said this out of concern for them not for himself.'

Section Three:
Seeking Refuge from the Devil

Allāh (the Mighty and the Majestic) ordered that we seek refuge from the devil when reciting the Qur'ān. He (the Mighty and the Majestic) said:

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾

"So when you recite the Qur'ān, [first] seek refuge in Allāh from Satan, the expelled [from His mercy]."

[*al-Naḥl* (16): 98]

and when falling to a magic spell. He (the Mighty and the Majestic) said:

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾

"Say: 'I seek refuge in the Lord of mankind.'"

[*al-Nās* (114): 1]

till the end of the Sūrah.

Allāh has ordered us to seek refuge from the devil's evil in these two matters, so how about in other matters?!

85) Abū'l-Tayyāḥ said: 'I asked 'Abdu'l-Raḥmān Ibn Khanbash: 'Did you meet the Prophet (ﷺ)?' He said: 'Yes.' I said: 'What did He do in the night when the devils plotted against him?'

He replied: 'The devils came down from every valley and side road to attack Allāh's Messenger.' One of the devils had a torch in his hand wanting to burn the face of Allāh's Messenger. Jibrīl came down and said: 'O Muḥammad repeat after me:

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ
مَا خَلَقَ، وَبَرَأَ وَذَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ
فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ
اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ»

'I seek refuge with Allāh's perfect words from the evil of his creation, from the evil of what descends from the heavens, from the evil of what ascends into them, from the evil of the turmoil of day and night and from the evil of every knocker, except for a knocker who knocks for a good reason, O Most Merciful!

So the torch was extinguished, and Allāh defeated them.[87]

86) 'Ā'ishah (*raḍiyAllāhu 'anha*) reported that the Prophet (ﷺ) said: "Indeed the devil comes to a person and says: 'Who created you?' He replies: 'Allāh (the Mighty and the Majestic).' The devil says: 'So who created Allāh?' When one of you finds that [such whisperings], let him say:

«آمَنْتُ بِاللهِ وَرُسُلِهِ»

'I believe in Allāh and His Messengers,'

for verily such thoughts will go away." [88]

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[87] Aḥmad's *Musnad*, 3/419.

[88] Aḥmad's *Musnad*, 6/257.

87) 'Abdullāh Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) said: Allāh's Messenger (ﷺ) said: "The devil has an effect on the son of Adam, and the angel also has an effect. As for the effect of the devil, it is by his threatening with evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it is coming from Allāh and let him thank Allāh for it. Whoever finds the former, let him seek refuge from the devil." The Prophet then recited:

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ

"Satan threatens you with poverty and orders you to immorality"

[*al-Baqarah* (2): 268][89]

88) Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said: Allāh's Messenger (ﷺ) used to seek refuge with Allāh for al-Ḥasan and al-Ḥusayn (*raḍiyAllāhu 'anhumā*) saying:

«أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ».

"O Allāh! I seek refuge with Your perfect words from every devil and from poisonous pests and from every evil, harmful, envious eye."

Then He used to say: "This is how my forefather Ibrāhīm used to seek refuge with Allāh for Ismā'īl and Isḥāq." Reported in both Bukhārī and Muslim.[90]

[89] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 61/41.

[90] Bukhārī, 6/408/3371. The ḥadīth is not reported by Muslim as the author said.

89) Muṭarrif Ibn al-Shikhīr said: 'I contemplated, and found that the son of Ādam is laying down between Allāh and Iblīs. If Allāh wishes to protect him then he would be protected. If Allāh chooses to leave him then He would send him to Iblīs.'[91]

One of the Salaf asked his student: 'What do you do when the devil whispers to you?' He replied: 'I fight him back.' The teacher asked: 'What if he returns?' He replied: 'I fight him.' The teacher asked again: 'What if he returns?' The student repeated again: 'I fight him.' The teacher said: 'This will take too long. Do you see if you try to pass by some sheep and the shepherd's dog barks at you to prevent you from passing, what would you do?' He replied: 'I would struggle to fight and repel him.' The teacher replied: 'This would take too long. Instead, seek the assistance of the sheep's owner, he would suffice you from him.'

Know that the example of Iblīs with a god fearing person and another who is a deceiver is that of a man who was sitting without food. A dog passed by him so he shunned it away. The dog left to go to another man who has food and meat. Each time he tries to shun it the dog stays. The first man is just like a god fearing person. All he needs to repel the devil is to mention Allāh. As for the deceiver, the devil never leaves him because of his deception.

[91] Ibn Abī al-Dunyā in *Makā'd al-Shayṭān*, 45/25.

CHAPTER FOUR

The meaning of Deception (*talbīs*) and Misleading (*ghurūr*)

Deception (*talbīs*) is to present falsehood in the image of the truth. And misleading (*ghurūr*) is a form of ignorance that causes you to believe falsehood to be the truth, and bad to be good. It is caused by the presence of doubtful matters. Iblīs influences people as much as possible. His influence depends on how alert, negligent, ignorant and knowledgeable they are.

Know that the heart is like a fenced fortress attended by angels. The fence has doors and cracks. The mind resides inside the fortress. Next to the fortress there is a barn in which there are lusts, and devils attend the barn. There is a war between the residents of the fortress and those of the barn. Devils patrol the fortress hoping for the guard to become lax, or to enter through the cracks. So the guard must know all the fortress doors to which he was assigned, and all cracks as well. He must not lower his guard for even a moment, for the enemy is never lax.

A man asked al-Ḥasan: 'Does Iblīs ever sleep?' He answered: 'If he did then we would find some rest.'

The fortress is lit with remembrance (of Allāh) and faith (*īmān*). In it there is a shiny mirror that reflects the images of everything passing by. The least that the devils do is to generate smoke to blacken the fortress walls and rust the mirror. But the winds of remembrance (of Allāh) repel smoke, and the polisher of remembrance (of Allāh) removes the rust off the mirror.

The enemy conducts campaigns against the fortress. Sometimes, he attempts to enter the fortress but the guard attacks him forcing him to retreat. Other times he enters the fortress to cause mischief, or stays around because the guard is negligent. Sometimes the wind that repels the smoke calms down and the walls blacken and the mirror becomes rusty. So the devil passes by unnoticed. Sometimes the guard leaves his position out of negligence and is captured by the enemy.

One of the *Salaf* said: 'I met the devil, so he told me: 'I used to meet people to teach them (evil), but now I meet people to learn from them.''

The devil might attack an alert person by bringing with him the bride of desire. The alert person becomes occupied with looking at her and falls captive.

The strongest chain with which captives are chained is that of ignorance. The chain of medium strength is that of lust. And the weakest is that of negligence. And as long as the believer is wearing the shield of *īmān*, then the arrows of the enemies will never strike his deadly spots.

90) Al-Ḥasan Ibn Ṣāliḥ said: 'The devil opens ninety nine doors of goodness in front of a believer in order to be able to open

a single door of evil.'[92]

91) Al-Aʿmash said: 'A man who used to interact with Jinn told me: Nobody is tougher on us than a follower of the Sunnah. As for those who follow their lusts, we play with them easily.'[93]

[92] Abū Nuʿaym in *al-Ḥilyah*, 7/331.

[93] Unable to locate a reference.

CHAPTER FIVE

Devil's Deception in Matters of Creed (*al-ʿaqāʾid*) and Religion (*al-diyānāt*)

[5:1]
Devil's Deception of the Sophists (*al-Sūfisṭāʾiyyah*)

They are called Sophists in attribution to a man by the name *"Sūphesṭā"*. They claimed that things had no reality, and that what we observe may or may not be as we observe them. Scholars have responded to this argument by saying:

Does this argument of yours have a reality or doesn't it? If you answer negatively, then how could you advocate that which has no reality?! You would be calling others not to accept your opinion. If you answer positively, then you have abandoned your teachings.

Abū Muḥammad al-Ḥasan Ibn Mūsā al-Nūbakhtī mentioned their teachings in his book *"al-Ārā wa'l-Diyānāt"* (Opinions and Religions). He said: "I saw many *Mutakallimīn* (practitioners of deductive reasoning) erring in dealing with Sophists. This is because they attempted to debate and argue with them. They aimed at refuting them by ar-

gument and debate when Sophists have not admitted to the reality of anything, or to the confirmation of anything. So how could you talk to someone who says: I am not sure whether or not you are talking to me? How could you debate with someone who claims that he is not sure whether he exists or not? And how could you debate someone who believes that talking is the same as being silent with respect to proving an argument? And that truth is of the same status are falsehood?

Only those who admit to something are worthy of debating. That to which they confess is used to prove that which they deny. As for those who confess to nothing, debating with them is worthless."

Abū'l-Wafā' Ibn 'Aqīl attempted to refute this argument (of al-Nūbakhtī) saying: 'This argument is fruitless.' We should never give up on treating those Sophists, for they have been afflicted with nothing more than a case of compulsive disorder, from which we must not give up on treating them. They are individuals whose attitudes made them go out of control. Our example and their example is that of a man who had a son who was cross-eyed in one of his eyes, so he sees two moons in the sky and therefore, has no doubt that there are two moons in the sky. His father told him: there is only one moon, and the problem is with your eyes, cover your defective eye and look at the sky again. When the son did so, he saw only one moon. Then the father asked him to cover his healthy eye. He did and saw two moons. Hence, he believed that what his father told him was true.

92) Muḥammad Ibn 'Īsā al-Naḍḍām said: 'A son of Ṣāliḥ Ibn 'Abdu'l-Quddūs died, so Abū'l-Hudhayl and al-Naḍḍām went to visit him.' They found him burning from sorrow. So Abū'l-Hudhayl told Ṣāliḥ: I see no reason for your sorrow. You believe that people and plants are the same. Sāliḥ responded: I

> feel sorry because my deceased son never read the book *al-Shukūk* (Doubts). Abū al-Hudhayl inquired: What is this book *al-Shukūk*? He answered: It is a book that I wrote so that whoever reads it doubts everything that takes place to the point of thinking that it did not happen, and to doubt that which did not happen to believe that it did happen. Al-Naḍḍām interceded: Then doubt that your son has died, and behave accordingly. And doubt that he might have read the book even if he had not read it.

Abū'l-Qāsim al-Balkhī said that a Sophist came to debate a *Mutakallim* (practitioner of deductive reasoning). Then the Sophist went out to look for his ride and found that it was missing. So he went back inside saying: My ride was stolen. The *Mutakallim* said: Perhaps you did not come riding?

He responded: Yes I did.

The *Mutakallim* said: Try to think in order to make sure of that.

The Sophist replied: I am certain of this.

He said: Try to remember.

The Sophist said: There is no room or remembering. I have no doubt that I came riding.

So the *Mutakallim* said: Then how could you claim that there is no reality to things? And that an awake person and a sleeping person are the same?

So the Sophist had no answer and reverted away from his doctrine.

Section One:
[Devil's Deception on Diverse Philosophies]

Abū Muḥammad al-Nūbakhtī said: "A group if ignorant people claimed that things do not have only a single reality to them. Instead, things have multiple realities according to the people's perspective. For example, honey is sweet to most people, but bitter to those suffering from disease. Similarly, they say, this world is ancient (has always existed) to those who believe it is ancient, and accidental to others who believe it is accidental. Colors are bodies (physical creatures) to those who believe they are bodies and, qualities (only attributes) to those who believe they are qualities."

Our response: Is what you say true? They will surely answer: 'It is true to us, false to those who disagree with us.' We respond: 'Your claim that your opinion is true is not true in itself.' And your confession that your opinion is false to your opponents is proof against you. And whoever confirms that his opinion is false to his opponents, then he has saved his opponents the effort of proving the falsehood of his opinion.

They could also be told: 'Do you confirm a reality to that which you observe?' If they say: 'No, then they are of the same opinion as the first group of Sophists.' If they say: 'the reality of what is observed is relative according to the observers,' then they have denied its reality, and thus, we discuss with them in the same manner that we discussed with the second group.

Al-Nūbakhtī said: "Another group of Sophists said: 'The world is constantly melting and flowing, so it is impossible for a human to contemplate about the same issue twice because things are constantly changing.'"

We respond: How could you have known this when you deny all that generates knowledge. Perhaps the person to whom we are talking now is not the same person we spoke to earlier.

[5:2]
Devil's Deception of the Secularists (*al-dharīyyah*)

Iblīs has deceived many people to believe that there is no god or creator, and that all things came to existence without a maker. These people denied Allāh's existence because they failed to sense Him with their senses, and failed to use their intellect to recognise Him. Could any person with a sound mind doubt the existence of a maker? If a person passes by a piece of land with no buildings, then returned to find a wall built there, he would realise that there must have been a builder who built the wall.

This wide expanse (earth), this raised ceiling (the sky), these amazing buildings and these running laws that imply wisdom, do not they prove the existence of a creator?! A desert-Arab once said: "Truly the camel extract points to (the existence of) a camel, so an upper structure that is this pleasant, and a lower center that is this dense; do not they point to *al-Laṭīf* (the One Who is above All Comprehension), *al-Khabīr* (the One Most Acquainted will Things). In fact, if a person only contemplates over himself, that would be enough of a proof. The human body contains wisdoms that may not be compiled in a book."

He who ponders on the sharpness of teeth to enable it to chop (food), the flatness of molars to grind (food), the tongue that rotates what is being chewed, the liver that ripens food, how nutrition flows to each part of the body as needed, these fingers that have

knuckles so they can bend and open to perform work; they never become hollow from work, otherwise they would break, how some fingers are longer than others so they all become the same length when bent, and how the most hidden of the body is that which holds it together, the soul, once it goes the body become corrupt, and intellect that leads to welfare community, whoever ponders on all of these things must surely call: Can there be any doubt about Allāh?

He who denies Allāh is confused because he sought Him through the senses. Others denied Allāh because they were unable to sense Him after he had proven His existence in principle. So he went back and denied the principle itself. Had these persons used their intellects they would have realised that there are things that can only be determined in principle, such as: the soul and intellect, the existence of which was denied by nobody. What else is the objective other than proving Allāh's existence in principle? And how can anyone ask: How is He? or what is He? When He has no *"howness"* or *"whatness"*.

Among the clear proofs of His existence is that the world is accidental (became after it was not) because it is never free from accidents. Anything that is never free from accidents is, itself, accidental. There must be a causer for these accidents, and the causer is the Creator (the Mighty and the Majestic).

Atheists object to us saying: "(The concept that) anything created must have a creator is based on observation. And we would like to use the ability to observe as the judge between us."

So we respond by saying: "Just as the created must have a creator, the created image must possess substance. For example, wood is the substance of a door, and iron is the substance of an axe."

They respond: "What you use to prove the creator necessitates that this world is pre-eternal (had no beginning)." Our answer is: there is no need for substance. The Creator invents this from nothing. We know that images, like that of a wheel, were created with no substance. So they must have had an image-maker. We have given you the example of something that came from nothing, the image. But you cannot show us a creature that came from no creator.

[5:3]
Devil's Deception of the Naturalists (*al-ṭabāʾiʿyīn*)

Iblīs realised that his supporters in denying the Creator were few. This is because sound intellect must deduce that the created must have a creator. So Iblīs convinced some people that all creatures were made by nature. He said, we notice that all creatures have four components to them: earth, water, fire and air. So these four components must be the acting creators. We respond to this argument by saying: the presence of these components in creatures does not prove that they are actors. Also, it has been demonstrated that qualities of things only act when they assemble and interact with other qualities. This proves that these qualities are restricted by other qualities.

Our opponents admit that qualities are not living, knowing nor able. However, organised actions can only be done by an entity that is knowing and wise. How can something that does not know create something that does?! And how can something that is unable create something that is?!

If our opponents say: had the Creator been wise, then no fault would be present in His creation. For example, these harmful animals would not have existed.

We respond by saying: the same argument may be turned at you. Precise aspects of creation cannot be produced by nature (a mere collection of qualities). And as for faults, they may happen as a test, a deterrent or a punishment, and there may be benefits to these faults of which we are unaware.

How does nature play a role in the sun rising in April causing sour grapes to ripen, while causing wheat to dry and harden?! Should not the sun cause all to ripen or all to harden. The correct explanation is that the *"choosing actor"* made the sun to harden wheat for the storing, and to ripen grapes for the eating. What is strange is that the wheat hardens although the sunray does not strike it directly because it is inside a shell. While the grape becomes ripe although the sunray strikes it directly. The sun also whitens opium flowers, but reddens roses, and makes pomegranate sour but grapes sweet, even though they are watered with the same water. Allāh (the Mighty and the Majestic) eluded to this in saying:

يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ
فِى ٱلْأُكُلِ ۚ

"watered with one water; but We make some of them exceed others in [quality of] fruit."

[*al-Raʿd* (13): 4]

[5:4]
Devil's Deception of the Dualists (*al-thanwīyyah*)

They claim that there are two creators of this world: the good actor is *'The Light'*, and the evil actor is *'The Darkness'*. They are both pre-eternal, they have always been and will always be strong, sensitive, aware, hearing and seeing. They differ in entity and image, and they oppose each other in action and management.

The essence of *'The Light'* is virteous, good, pure, good smelling and pleasant appearing. Its essence is generous, wise and benefiting. From it come goodness, pleasure, happiness and righteousness. There is no harmful or evil in it.

On the other hand, the essence of *'The Darkness'* is impurity, fault, stench and ugliness. Its essence is evil, stingy, foolish and harmful. From it generates evil and corruption.

Abū Muḥammad al-Nūbakhtī said about Dualists: "Some of them claim that *'The Light'* has always been above *'The Darkness'*. Others said that they are both next to one another. Most of them said: *'The Light'* is high, in the north direction, while *'The Darkness'* is under, in the south direction. Each of the two has been distant from the other. They claim that each of the two is of five forms, four bodies and one soul. The four bodies of Light are: Fire, light, wind and water. And its soul is a ghost continuously moving between these bodies. As for *'The Darkness'*, its four bodies are: fire, darkness, hot smoke and fog. Its soul is smoke.

Dualists refer to the bodies of *'The Light'* as angels, and to those of darkness as devils and demons.

Some of them said: *'The Darkness'* produces devils, and *'The Light'* produces angels. Neither one of the two can overcome the other.

Al-Nūbakhī mentioned many of their silly beliefs regarding the Light and Darkness, such as believing that Mān has ordered them not to store more food than what they need for one day. Some of them believed that a human must fast for one seventh of his life, and must refrain from lying, stinginess, magic, idol worship, fornication and theft. And they are not to harm anything with a soul. In addition to many absurd beliefs they made up.

Yaḥyā Ibn Bishr al-Nahāwandī said that a group of Dualists called *al-Dīsānīyyah* claimed that the clay from which the world was formed was rough. And that this rough clay used to rub against the body of The Creator causing him discomfort. He attempted to move it away from Him and some of His parts mixed with the clay. From this generated the world of light and darkness. The parts of The Creator that had the clay on it became the world of Darkness, and those who did not became the world of Light.

This group assassinates people and chokes them to death. They claim that this will free the *'Light'* from the *'Darkness'*.

What lead them to adopt these beliefs was that they saw that the world contains evil and disagreement. They said: Two things that contradict one another cannot come from the same source, just as the fire cannot generate heat and coolness. Scholars of Islām refuted their creed by saying: If there were two creators then there are three options: they are both able, they are both disabled or one of them is able and the other disabled. Neither of them can be unable because this would be a deficiency that would contradict Lordship. So we are left with the first option, that both are able. Now imagine that one of them wishes to move a body while the other wishes not

to, then it would be impossible to achieve what they both wish. If the wish of one of them is fulfilled, then this would prove that the other is disabled.

As for their claim that the *'Light'* does good, and *'Darkness'* does evil. Scholars refuted this by saying: if an oppressed person goes to seek shade in the darkness, then this would be a good thing that resulted from an evil entity.

These beliefs are ridiculous so dwelling in discussing such people must not take place.

[5:5]
Devil's Deception of the Philosophers (*al-falāsafa*) and their Followers

Iblīs was able to deceive Philosophers by making them have opinions and intellects that are independent of the teachings of Prophets. They spoke based on assumptions. Some of them adopted the opinions of secularists: that the world has no maker. This was attributed to them by al-Nūbakhtī.

Yaḥyā Ibn Bishr al-Nahāwandī said that Aristotle and his followers claimed that Earth was a planet that is in the hollowness of the universe. And that each planet has different worlds on it, just as our Earth has rivers and trees. They denied the Creator, and many of them affirmed an Ancient Cause and thus claimed that the world is with no beginning, and that the world had always existed along with Allāh, caused by Him, without a delay in time, just as the causer and the things caused exit simultaneously. Sunray is caused by the sun, without any time delay.

We respond to them by asking: Why do you deny that the world

occurred as a result of an ancient Will that dictated its occurrence at the time it had occurred?

If they answer: This will necessitate a time connection between Allāh and His creation. We say: Time is a creature. There was no time before Time. And we say to them: Was Allāh able to make the thickness of the upper heaven more by one arm length, or less by an arm length? If they answer negatively, then they are claiming that Allāh was unable. Also, whatever could not have existed in a manner different than the manner in which it is currently - its existence is obligatory. And whatever's existence is obligatory would need no cause.

Philosophers attempted to conceal their belief by advocating that Allāh is the creator of the world. They only say so in the metaphoric sense not in reality. An actor must have the will to act, but to them, the universe existed by default, not that Allāh had done (actively made) it. They also believe that the world will always exist, just as it has always existed. Their justification of this belief is that the existence of the world was due to a pre-eternal cause. So it will continue to be associated with its cause. Had the existence of the world been only possible (not obligatory) then it could not have been pre-eternal or associated with a cause.

Jalinous said: 'Had it been possible for the sun to become extinct then it would have demonstrated some weakness after all of these years of existence.' We answer him: 'Things may become distinct suddenly, without going through stages of weakness.' In addition, how did he know that the sun was not weakening. They believe that the sun is one hundred and seventy times the size of earth. So even if mountains on it vanish it would not be felt. Also, we know that gold and rubies are subject to corruption, however, they might stay for years without us feeling their wearing out. In fact, to exist or not to exist only happens by the Will of The All Able. He never changes,

and never acquires new attributes. Only His actions change in accordance with an ancient Will.

Section One

Abū Muḥammad, al-Ḥasan Ibn Mūsā al-Nūbakhtī said in his book *"al-Ārā wa'l-Diyānāt"* (Opinions and Religions) that Socrates believed that all things are either: a cause, an element or an image. Allāh (the Mighty and the Majestic) to Socrates is: the Mind, the element is the basis of generation and corruption, and images are essences not bodies. Others claimed that Allāh is the causer, and that elements are the ones caused. And others said: it was the Mind who arranged all things. And others said: It was nature that arranged all things.

Yaḥyā Ibn Bishr Ibn 'Umayr al-Nahāwandī said that some philosophers said: Because we observe collection, dismantlement, motion and stillness in the world, therefore, we realised that the world must be accidental, and that it must have had a causer. We observed that when someone who cannot swim falls in the water and calls upon the Creator to help him, that He does not always rescue him. We concluded from this that the Creator does not exist.

Philosophers who denied the existence of a Creator had three different opinions: some claimed that after the Creator perfected this world He liked it, and feared that if He added or deleted anything to it that it may become corrupt. So, He destroyed Himself, and the world became vacant of Him, although His creation continued to operate as He had planned for it.

A second group claimed that the universe appeared within the Creator and continued to take from His strength and light until all of the strength and light was transferred to the universe. The Creator depreciated until He became the size of a cat! They claimed that

one day, the Creator would regain His light from this world until He becomes as He once was. And that due to His weakness he neglected humans, so oppressions became prevalent.

A third group said: After the Creator perfected the world He disseminated Himself in it, so every form of power present in the world resulted from this dissemination.

I quoted Yaḥyā Ibn Bishr by referring to the copy of his book present in *al-Nizhāmīyyah* school. It was written one hundred and twenty years ago. Had these views not been propagated, and had they not been a good example of devil's deception, it would have been best to avoid mentioning these opinions out of glorification of Allāh (the Mighty and the Majestic).

Section Two

Most Philosophers believed that Allāh (the Mighty and the Majestic) knew nothing except for knowing himself. It has been proven that a creature knows himself as well as his Creator. So they made the creature of a higher status than the Creator, a concept which is too disgraceful to be discussed. Look at Iblīs's deception of these idiots who claim to have perfect minds. Abū 'Alī Ibn Sīnā disagreed with them. He believed that Allāh knew Himself, and knew of things in general, not in detail. Al-Mu'tazilah embraced this opinion as well. It is as if they felt that details were too many (for anyone to know). All praise is due to Allāh for making us among those who deny ignorance and fault from Allāh (the Mighty and the Majestic). We believe in His saying:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾

"Does He who created not know, while He is the Subtle,

the Acquainted?"

[*al-Mulk* (67): 14]

and

وَيَعْلَمُ مَا فِي
ٱلْبَرِّ وَٱلْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا

"And He knows what is on the land and in the sea. Not a leaf falls but that He knows it."

[*al-An'ām* (6): 59]

They also believed that Allāh's Knowledge and Ability were His essence. This is so they do not have to affirm more than one pre-eternal deity. We respond by saying: There is only one pre-eternal deity but with numerous attributes.

Section Three

Philosophers denied resurrection and the return of souls to bodies. They also believed that heaven and hell were not physical places, and that they were only (mentioned in the Qur'ān and Sunnah as) metaphors given to the normal folk to understand spiritual reward and punishment. In addition, they claimed that the soul remains eternally after death, either enjoying indescribable bliss for perfect souls, or suffering from indescribable anguish for polluted souls. The amount of pain varies from one soul to another. Some souls might have some or all of their pain eliminated.

We respond: we do not deny that the soul continues to exist after death, and that it will be subject to pleasure or pain. However, what is it that prevents from resurrection of bodies? Why would we deny physical pleasure and pain in heaven and hell? Islām has affirmed all

of this, so we believe in both physical and spiritual fortune and misfortune.

As for your claim that facts were in fact metaphors, there is no proof for this. If they say: bodies disintegrate and transform. We reply: Nothing stands in front of (Allāh's) Ability.

Also, a human will always remain human. If he were given a body made from clay other than the clay from which he was created, he would still be the same person. Just as his body parts change as he grows, and as he gains or looses weight. If they say: the body only becomes a body because of the meat and veins. We respond: Allāh's Ability does not stop at what we see, and our Prophet(ﷺ) informed us that bodies would grow in the graves right before resurrection.

93) Abū Hurayrah (*raḍiyAllāhu 'anhu*) said: 'Allāh's Messenger (ﷺ) said: "Between the two blows (of the horn) there will be forty? They asked: Forty days?' He said: 'I refuse (to answer).' They said: 'Forty months?' He replied: 'I refuse.' They said: 'Forty years?' He replied: 'I refuse.' Then Allāh will bring water down from the heavens so people will grow just like legume. Everything in the human dissolves except for the lower back bone, from it the human will be reconstructed on Judgment Day."[94]

Section Four

Iblīs has deceived groups of Muslims by creeping to them through their high intelligence! He made them think that the right thing is to follow Philosophers because they claimed to be wise men who had sayings and actions that demonstrated high intelligence. Socrates,

[94] Bukhārī, 8/551/4814 and Muslim 4/2270/2955

Hippocrates, Plato, Aristotalis, and Jalinous contributed to sciences of engineering, logic and nature. They arrived with their intelligence at subtle things. However, when they began discussing religion, they erred. This is why they disagreed in these matters, but never disagreed in mathematics and engineering. We have mentioned their error in religion (in previous sections of this book).

The reason for their error is that humans are unable to comprehend the details of religion. They can only comprehend generalities then they must refer to revelation for the details.

Some early Muslims were told that those Philosophers denied the Creator and rejected religions and claimed that they were only metaphors and tricks. So those Muslims believed them, so they, in turn, rejected religion, neglected prayers, indulged in prohibitions, and disregarded the limitations set by the religion. Jews and Christians have more of an excuse because they are holding to religions that were proven by miracles. Innovators in religion also have a better excuse because they call for contemplating proofs. Those (followers of Philosophers) on the other hand, have no backing for their disbelief, except that they thought Philosophers to be wise. Have they not known that Prophets were wiser also?!

In addition, what those Muslims were told about Philosophers denying the Creator was not true. Most of them affirmed the Creator and did not deny prophecies. They only disregarded contemplating religion. A few of them did follow secularists whose intellects became fully corrupt.

Some followers of Philosophers from our nation gained nothing except confusion. They followed neither (Greek) philosophy nor Islām. In fact, some of them pray and fast but object to the Creator and prophecies, and deny resurrection. They all were stricken with

severe poverty, so they were always disgruntled about their destiny and objecting to the Predestinor. One of them told me: I only argue with the One above the heavens. He used to say a lot of poetry describing the world:

> Do you think it was the creation of a creator
> or do you think it was a throw with no thrower

And another poem:

> How strange is an existence that was not preceded
> with our choice or knowledge
> As if it were in a struggle. No intelligence,
> no softness and no aggressiveness can relieve us from it
> We are in darkness with no moon
> to light, no sun and no torch
> We are astonished in wonder surrounded
> by ignorance that has a frowning face
> Deeds in it are with no actions
> and sayings in it are all foolishness

Section Five

The time of philosophers' and that of monks are recent to our time. So, some Muslims extended their hands to hold on to philosophy and others to monasticism. Some foolish persons when contemplating matters of creed tended towards philosophizing. Others when contemplating matters of asceticism tended towards monasticism. We ask Allāh's steadfastness on our faith, and security from our enemy.

[5:6]
Devil's Deception of those who believe in Horoscopes (*asḥāb al-hayākal*)

They claim that for each spiritual entity from the heavenly world there is a horoscope, which is a celestial body that connects to the spiritual entity in the same way that our souls connect to our bodies and control them. Some celestial bodies are moving others are still.

They say that the bodies try their best to come near the spiritual entity by performing all kinds of worship and sacrifice. Others claim that for each horoscope there is a person from the under world that resembles it. This group painted images and sculpted idols and built houses for these idols.

Yaḥyā Ibn Bishr al-Nahāwandī said that some sects claimed that the seven plants: Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the moon were the controllers of this world acting upon orders from the heavenly public. They envisioned an animal image for each planet and made a statue for it. They manufactured a huge idol for Saturn constructed from lead. They made Saturn as a blind man accepting a sacrifice of an old bull that was brought to him to a house with a pit underneath it. Above the pit there was an iron rail. The bull was beaten until it entered the house and walked on the rail. His legs sank into the iron rail. Underneath the rail a fire was lit until the bull was fully burnt. Those submitting the sacrifice said: "Glorified you O blind god who is evil natured and never does any good. We have sacrificed to you that which resembles you, so accept our sacrifice, and prevent us your evil and wicked spirits."

As for Jupiter, they sacrificed a baby boy. They purchased a female slave and all the chief servants of the planet temple had relations

with her. When she becomes pregnant they left her to deliver the baby boy. When the baby reached eight days old they brought him and his mother and they pocked him with needles. The baby cried while he was in his mother's arms and they said: "O Lord who does not know evil, we have sacrificed to you someone who knew no evil, so accept our sacrifice and grant us from your goodness and the goodness of your good spirits."

For Mars they sacrificed a blond man with freckles. His hair was so blond that it seemed white. They chained him to a pool filled with oil up to his throat and added to the pool chemicals that strengthened nerves but decomposed flesh. One year later, they grabbed his head and pulled it, and with it came out all the nerves. They wrap the nerves under his head and brought it to their idol while saying: "O evil god with calamities and drought! We have sacrificed to you that which resembles you. Accept our sacrifice and prevent us your evil and the evil of your evil spirits." They claimed that the head lived on for seven days and told them what good and evil they would face that year.

Then they sacrificed to the sun the mother of the child who they had sacrificed to Jupiter while circumventing the sun's image and saying: "Glorified O goddess of light. We have sacrificed to you that which resembles you. So accept our sacrifice and grant us from your goodness and refuge from your evil."

And they sacrificed for Venice an old lewd woman. They sacrificed her and called to Venice: "O lewd goddess, we have sacrificed to you something that is as white as you, as lewd as you, and beautiful as you. So accept her." Then they put firewood around the old woman and torch it until she burnt to aches. Then, they took the aches and threw them in the idol's face.

As for Mercury, they sacrificed a dark youth who knew literature and mathematics, and was well mannered. They tricked him, just as they tricked each of the persons they sacrificed. They sedated him, then said: "O nice Lord! We have brought you a nice person. We were guided by your spirit. So accept him from us. Then the youth was sawed in half and made into a square shape, set on a square piece of wood, and burnt. Whenever each side of the square burns they took the ashes and threw them in the idol's face.

To the moon they sacrificed a black man with a large face, and said: "O you who connects the other gods, and is the lightest of celestial bodies."

[5:7]
Devil's Deception of the Idol Worshipers
(*ʿubbad al-aṣnām*)

All forms of Iblīs's deception are caused by rejecting intellect and relying solely on the senses. Through this, Iblīs invited many people to worship images and made their intellects totally dysfunctional.

He convinced some that idols were the gods themselves. Others - with some intellect- rejected this idea, so he deceived them to think that worshiping these idols only gets them nearer to the Creator:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰٓ

> "We only worship them that they may bring us nearer to Allāh in position."
>
> [*al-Zumar* (39): 3]

How Iblīs's Deception of Idol Worshipers Began:

94) Muḥammad Ibn al-Sā'ib al-Kalbī said: 'The way that idols were first worshiped when Ādam (*'alayhis-salām*) died, the sons of Shīth Ibn Ādam set his body inside a cave in mount *"Būth"* which was where Ādam first descended. It is the most fertile mountain on earth.'[95]

95) Ibn 'Abbās (*raḍiyAllāhu 'anhuma*) said: 'The children of Shīth used to visit Ādam's body in the cave to glorify it and ask for (Allāh's) mercy upon it. A man from the children of Qabīl said: 'O children of Qabīl! The children of Shīth have something which they glorify and revolve around, while you have nothing of the sort.' So Satan carved a statue for them (to venerate). They were the first to commit this act.'

Muḥammad Ibn al-Sā'ib al-Kalbī said: '*Wadd* (وَدّ), *Suwā'* (سُواعٌ), *Yaghūth* (يغوث), *Ya'ūq* (يَعوقُ) and *Nasr* (نَسْرٌ) were righteous men. They all died within one month so their relatives mourned them. One of the children of Qabīl said: O people! I am able to make five statues to look just like the deceased, except that I will not be able to blow spirits into them. They agreed, so he sculpted five statues for them, and the relatives of each of the five persons used to glorify and revolve around the statue of their relative. The generation that came after this one glorified the statues even more. Then members of the third generation said: our predecessors only glorified these statues because they were hoping for them to intercede with Allāh, so they worshiped them, and the matter became more serious and their *kufr* became worse. Allāh (the Mighty and the Majestic) sent [Prophet] Idrīs (*'alayhis-salām*) to call them to His path, but they called him a liar, so Allāh lifted him to a high place. *Kufr* became severer until Allāh sent Nūḥ (*'alayhis-salām*) as a messenger at the age of four hundred and eighty years old. He invited them to Allāh (the Mighty

[95] *Kitāb Al-Aṣnām* by Hishām Ibn Muḥammad Al-Kalbī, pp.50.

and the Majestic) for one hundred and twenty years, but they disobeyed him and called him a liar. Allāh ordered him to make the Ark. He was six hundred years old when he got on it and many people drowned. Nūḥ (*'alayhis-salām*) stayed alive for three hundred and fifty years after that. The total number of years between Ādam and Nūḥ was two thousand and two hundred years. The flood drifted the idols to the land of Juddah and when the water receded the wind brought sand to cover the idols until it covered it.'

'Amr Ibn Luḥayy was a priest with the nickname Abū Thumāmah, and he used to communicate with the Jinns. One of them told him: depart from Tihāmah quickly with fortune and safety and get to the shore of Jeddah where you will find statues that have been well made. Bring them back to Tihāmah without fear and ask the Arabs to worship them and you will be obeyed. So he arrived to the shore of Jeddah and wiped the sand off the statues and brought them back to Tihāmah. When the season of pilgrimage arrived, 'Amr called all Arabs to worship the statues. 'Awf Ibn 'Athrah Ibn Zayd Ibn Al-Lāt accepted his call and took *Wadd* with him. He set it in the valley of Qurā in Dūmah al-Jandal. He named his son 'Abd Wadd, and he was the first to be given this name. 'Awf made his son, 'Āmir, the custodian of *Wadd*. Custodianship remained in the offspring of 'Awf until Islām came.

Mālik Ibn Ḥārithah said that he saw the statue of *Wadd*. He said that his father used to send him with milk and tell him: "give to your lord to drink." He said: "I later saw Khālid Ibn al-Walīd (*raḍiyAllāhu 'anhu*) smashing it to small pieces."

Allāh's Messenger (ﷺ) sent Khālid Ibn al-Walīd (*raḍiyAllāhu 'anhu*) after the battle of Tabūk to destroy this idol, but the children of 'Abd Wadd and the children of 'Āmir tried to prevent him from doing so. He fought and defeated them then brought down the statue

and smashed it. On that day he slew one of the Banu 'Abd Wadd name Qātan Ibn Shurayh. His mother when he had been slain came forward and said:

That thing, Love*, we see, persists not;
Fate destroys and wealth resist not;
Nor doth fate the chamois spare
Spite of mother's tender care

Then she said:

O gatherer of entails and of liver on this earth
Would that thy mother ne'er had born and ne'er been given birth!

Al-Kalbī said: I asked Mālik Ibn Ḥārithah to describe the statue of *Wadd* for me in detail as if I were looking at it. He said: "He was as large a man as could be. He had two robes engraved on him, one was on his top part of his body and the other on his lower part. He had a sword on his side, a bow on his shoulder and a spear with a banner attached to it. He also had a sack with his arrows in it.

The tribe of Muḍar Ibn Nizār also accepted the call of 'Amr Ibn Luḥayy so he gave the statue *Suwā'* to al-Ḥārith Ibn Tamīm. He set it in the land of Ruhāṭ, so the remaining members of Muḍar worshiped the statue. One of the Arabs said:

You see them station around their prince,
as Hudayl take station round *Suwā'*;
Offerings from the treasures of every shepherd are
all day flung down at his side.

And the tribe of Mithhij also accepted the call of 'Amr, so he gave *Yaghūth* to An'am Ibn 'Amr al-Murādī. He set it in Akamah, Yeman,

* The name *Wadd* means Love, for which synonym is used here.

to be worshiped by members of Muthhij and its allies.

And the tribe of Hamdān also accepted the call of 'Amr, so he gave *Ya'ūq* to Mālik Ibn Marthad Ibn Jashm. He set it in a village by the name Ḥaywān, to be worshiped by members of Hamdān and its allies from Yeman.

And the tribe of Ḥimyar also accepted the call of 'Amr, so he gave *Nasr* to Ma'di Karib. He set it a place called Balkha' from the land of Saba', to be worshiped by members of Ḥimyar and its allies. They continued to worship it until Dhū'l-Nuwās made them Jews.

All of these idols continued to be worshiped until Allāh sent the Prophet (ﷺ) and he ordered them to be destroyed.

96) The Prophet (ﷺ) said: "The Hellfire was raised for me (to see it). In it I saw 'Amr Ibn Luḥayy, a short reddish man. He was dragging his intestines. I asked: 'who is this?' I was informed: 'This is 'Amr Ibn Luḥayy, the first to establish (the system of) *Baḥīrah*, *Waṣīlah*, *Sā'ibah*, and *Ḥām*.' He changed the religion of Ismā'īl and called Arabs to worship idols."[96]

Muḥammad Al-Kalbī said: 'When Ismā'īl (*'alayhis-salām*) resided in Makkah, he was granted many offspring to the point that they filled Makkah and exiled the Giants from it. They became so many that wars and conflicts happened among them. Some of them left Makkah in search for sustenance and used to take with them stones from Makkah out of love and respect, and as souvenirs. They used to circumbate around these stones just like they did the Ka'bah. At that point they did not worship the stones, and continued to visit Makkah for *Ḥajj* and 'Umrah as was the heritage of their forefathers Ibrāhīm and Ismā'īl. With time, they began worshiping those stones

[96] *Kitāb al-Aṣnām* by Hishām Ibn Muḥammad Al-Kalbī, pp.51.

and came up with a religion other than that of Ibrāhīm and Ismā'īl. They worshiped idols and referred to the ways of nations previous to them. They dug up the idols that the people of Nūḥ had worshipped, but continued to practice some teachings of Ibrāhīm and Ismā'īl such as respecting the Ka'bah, revolving around it, *Ḥajj*, *'Umrah*, standing on 'Arafah, and Muzdalifah, sacrificing cattle and reciting the declaration of intentions for *Ḥajj* and *'Umrah*. The first to change the religion of Ismā'īl and set up the statues was 'Amr Ibn Luḥayy, the father of Khuzā'ah. He was able to take control over the Ka'bah by force. One day he became sick and was advised to visit a hot water fountain in Shām. He went there, bathed in it and became well. He noticed that the people of Shām worshiped idols. He inquired: What are these? They responded: we use these statues to pray for rain and victory over the enemy. He asked that they give him a few idols, so they did. He brought them back to Makkah and set them around the Ka'bah. This was how Arabs began practicing idol worship.

The most ancient idol was *Manāt* (مَنَاة). It was erected on the Red Sea shore between Makkah and Madīnah. Arabs used to glorify it, and the tribes of Al-Aws, Al-Khazraj and whoever used to settle in Madīnah or Makkah and their surroundings used to glorify, sacrifice and give gifts to it. No tribes glorified it more than Al-Aws and Al-Khazraj.

These two tribes used to perform all *Ḥajj* rituals just as other people did, except that they did not used to shave their heads until they reached *Manāt*. Then they used to stay there for a while, believing that their *Ḥajj* would not be complete otherwise. Manāh belonged to the tribes of Hudhayl and Khuzā'ah. Allāh's Messenger (ﷺ) sent 'Alī (*raḍiyAllāhu 'anhu*) to destroy it in the 8th year AH of the conquest.

Arabs adopted *al-Lāt* (اللات) as a goddess as well. It was located in Ṭā'if and was more recent than *Manāt.* It was a cubical rock and its servants were from the tribe of Thaqīf. They established a house around it. Quraysh and all Arabs continued to glorify it until Thaqīf embraced Islām. Allāh's Messenger (ﷺ) sent al-Mughīrah Ibn Shu'bah (*raḍiyAllāhu 'anhu*) to destroy and burn it.

More recent to *al-Lāt* was a goddess by the name *al-'Uzzā* (العزّى). Ibn 'Abbās said: '*al-'Uzzā* was a female devil who used to frequent three *samurah* trees in the vale of Nakhlāh. After liberating Makkah, Allāh's Messenger (ﷺ) sent Khālid Ibn al-Walīd (*raḍiyAllāhu 'anhu*) to it. When Khālid approached the trees he found a woman with untidy hair who had her hands on her shoulders. Behind her was her servant Dubayyah al-Sulamī.' Khālid said (poetry):

You are worthy of rejection (*kufr*) not glorification,
for I have witnessed that Allāh has humiliated you.

Then he struck her on her head, killed her servant and cut off the trees. When he informed the Prophet(ﷺ) of what had happened He said: 'That was *al-'Uzzā*, there shall be no other *'Uzzā* for Arabs.'

Quraysh also had idols inside the Ka'bah and around it. The greatest idol to them was *Hubal* (هُبَل). It was made from red ruby in the form of a human with his left hand broken off. Quraysh later made a hand of gold to complement the broken hand. The first to erect it inside Ka'bah was Khuzaymah Ibn Mudrikah Ibn Ilyās Ibn Muḍar. In front of it were seven cups. Inside one of the cups was written *"Truthful"* and inside the other was written *"(falsely) Associated"*. When they used to doubt (the legitimacy of) a child they used to give *Hubal* a gift and draw between both cups. If the outcome was *"Truthful"* they would associate him with the father, and if the outcome was *"(falsely) Associated"* they would reject the child. They used to do

something similar when approaching a major endeavour.

During the battle of Uhud, Abū Sufyān said: "Be high *Hubal*", meaning: may your religion be high. Allāh's Messenger (ﷺ) responded: "Allāh is higher and more revered."

Arabs also had two idols: *Isāf* (إساف) and *Nāʾilah* (نائلة). Ibn ʿAbbās (*radiyAllāhu ʿanhuma*) said: *Isāf* was a man from the tribe of Jurhum who was in love with a woman from the same tribe, *Nāʾilah*. They both came to perform *Ḥajj* and committed fornication near the Kaʿbah. As a punishment (from Allāh), they were transformed into two rocks. Later they were set near the Kaʿbah for them to be an example to others. Later people worshipped them along with the other idols around the Kaʿbah.

Another one of those idols was *Dhūʾl-Khalaṣah* (ذُو الخَلَصَةِ). It was a large white rock with a crown like carving on it. It was located between Makkah and Yeman glorified by the tribes of Khathʿam and Bajīlah. Allāh's Messenger (ﷺ) told Jarīr: "Would you relieve me from *Dhūʾl-Khalaṣah*?" So he fought its worshippers, destroyed the house that was built around it and burnt it.

The tribe of Daws worshiped an idol named *Dhūʾl-Kaffayn* (ذو الكَفَّيْن). After they embraced Islām Allāh's Messenger (ﷺ) sent al-Tufayl Ibn ʿAmr (*radiyAllāhu ʿanhu*) to burn it. Banī al-Ḥārith Ibn Yashkur adopted an idol named *Dhūʾl-Sharā* (ذو الشَّرَى), and other tribes had *al-Aqyaṣir* (الأقيصر), *Nuhm* (نهْم), *Suʿayr* (سُعَيْر) and *al-Fals* (الفَلْس).

Each household in Makkah had an idol for them to worship. When one of them began a journey, the last thing he would do was to wipe on the statue. And when he returned, the first thing he would do

was to wipe on it. Those who did not own houses would erect a rock and circumbated around it. These types of idols were called *al-Anṣāb.*

When one of them used to rest on their travel paths, they used to take four stones, and make the best looking one their lord. The other three would be used to support his spot. When resuming the travel, he would leave all four rocks behind, and take four new rocks at the next rest spot.

When Allāh's Messenger (ﷺ) became victorious over Makkah, he used his bow to stab the idols surrounding the Ka'bah in their eyes and faces; saying:

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

> "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."
>
> [*al-Isrā'* (17): 81]

Then he ordered the idols to be pushed on their faces, then to be removed from the Masjid and burnt.

Ibn 'Abbās (*raḍiyAllāhu 'anhuma*) said: 'It was during the time of Yazd that idols were worshipped, and many people converted away from Islam.'

97) Abū Rajā' Al-'Uṭāridī said: 'We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter. But if we could not get a stone then we would collect some soil and then bring a sheep and milk it over the soil, and perform *tawāf* around it.'[97]

[97] Bukharī, 8/90/4376-4377.

98) Abū 'Uthmān al-Nahdī said: 'During the time of *Jāhiliyyah* we used to worship a rock. One time we heard someone calling: O people! Your god has vanished so search for another god. So we went searching on the mountains and planes. Then another person called: we have found your god. We all came to the caller and found the rock we used to worship. We (celebrated and) slaughtered camels.'[98]

99) 'Amr Ibn 'Absah said: 'I used to worship idols. When one of us used to rest on his travel paths and had no statues, he used to take four stones, and make the best looking one their lord. The other three were used to support his pot. When resuming the travel, he used to leave all four rocks behind, and take four new rocks at the next rest spot.'[99]

100) Sufyān Ibn 'Uyaynah was asked: 'How did Arabs first begin idol worship?' He replied: 'The basis for their idol worship was that they said: 'The Ka'bah is made from rocks, so wherever a rock is erected it should be considered as a rock.'

Abū Miʿshar said: 'Many of the Indians used to believe in Supreme Lord, and confess that He has Angels. However, they believed Allāh and the Angels to be beautiful objects residing above the heavens. So they made statues in what they believed to be Allāh's image. They worshiped them and sacrificed to them because of their similarity to Allāh, as they claimed. Since terrestrial bodies were nearest (in location) to the Creator, they glorified them and sacrificed to them.

Many of the ancients built Houses for idols: one was a House on the top of a mountain in Isfahan, which contained idols, expelled by

[98] Al-Khaṭīb al-Baghdādī in his *Tarīkh*, 10/204.

[99] Ibn Saʿd in *al-Tabaqāt*, 4/217.

Gushtasp when he became a Mazdian; he turned it into a fire temple. A second and third were in India; a fourth in the city of Balkh, built by Manushihr. When Islām appeared, it was destroyed by the people of Balkh. A fifth was a House in San'a built by al-Dahhak in the name of Venus; this was destroyed by 'Uthmān Ibn 'Affān (*raḍiyAllāhu 'anhu*). A sixth was built by King Qabus in the city of Ferghanah in the name of the Sun; this was destroyed by Mu'tasim.

Yaḥyā al-Nahāwandī said that the religion of India was established by a man named Brahmān. He assigned certain idols to them and put them inside houses. The greatest house was located in Multān, a city in Sind. Inside this house he put the greatest idol, which was of the Great Hyle (الهيولى الأكبر). This city was liberated during the days of Al-Ḥajjāj. Soldiers wanted to destroy the idol but were told by the locals: If you do not destroy it, then we will give you one third of the money contributed to it. 'Abdu'l-Malik Ibn Marwān ordered them to let it be. Indians used to perform pilgrimage to this great idol carrying with them money to contribute to it. After collecting all the money, one third was given to Muslims, one third for renovating the city and the fortress walls, and one third to the servants of the great idol.

Look at how Satan has deceived these people. He took away their intellects and caused them to carve their gods with their own hands. Allāh (the Mighty and the Majestic) condemned their idols in the best way:

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ
يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ ءَاذَانٌ
يَسْمَعُونَ

> "Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear?"
>
> [*al-Aʿrāf* (7): 195]

It is as if Allāh is pointing to humans saying: you all walk, hold things, see and hear. However, idols are unable to do so. They are inanimate objects. So how could the superior (human in animal form) worship the inferior (inanimate object).

If they only had contemplated well they would have realised that God created, and He was not created, He composed but was not composed, and everything was reliant on Him and He relied on nobody. A person must worship that which created him, not that which he created. Their assumption that idols have the ability to intercede (with Allāh) was nothing but a mirage that is baseless.

[5:8]
Devil's Deception of the Fire Worshipers (*ʿubbad al-nār*)

The Devil has deceived some people into worshiping fire. He made them believe that fire was the essence of things, and that world could not be without it. Sun worship stemmed from this idea as well.

Al-Ṭabarī said: 'When Qābīl killed Hābīl, he went to Yemen to run away from their father. Iblīs came to him and told him: "Fire ate Able's sacrifice and was accepted (by Allāh) because Able used to serve the fire and worship it. You should erect a house in which fire is worshiped. He was the first to build such a house and the first to worship fire."'

Al-Jāḥiẓ said: 'Zaradusht, the first Zoroastrian, came from Balkh claiming that he had received revelation while he was on mount Ceylon. He told those living in cold areas that they may be punished by increased cold weather. He claimed that he had only been sent to people living on mountains. He made it permissible for his followers to use their urine for performing ablution, to have relations with their mothers, to glorify fire, as well as other silly things.' He said: 'Allāh was alone for a long time. He contemplated about His loneliness so Iblīs was generated from this contemplation. Allāh then wanted to kill Iblīs but Iblīs defended himself. When Allāh saw this, he decided to give him a chance for sometime.'

Fire-worshippers built many temples. The first to design such a temple was Afridon. He established a temple in Tūs and another in Bukhārā. Bahman built one in Sijjistān.

Zaradusht plotted a scheme to make his followers believe that a fire had come from heaven to eat something they had sacrificed. He put an animal that was to be sacrificed inside a house in which there was a large mirror. He surrounded the animal with firewood and poured sulfur on it. He made an opening in the wall so the sunray could come through, become reflected by the mirror towards the firewood. When the fire started Zaradush ordered his followers not to turn it off.

Section One:
[Iblīs Deceives People into Worshiping False Deities]

Iblīs deceived some people into worshiping the moon, he caused others to worship the stars. Ibn Qutaybah said: 'During the period of *Jāhilīyyah*, some people used to worship planet Sirius (*Shi'rā*). They were fascinated by it. The first to worship it in spite of Quraysh was Abū Kabshah. When Allāh's Messenger (ﷺ) called for worshipping Allāh and the rejection of idols, they called him: the son of Abū Kabshah. Meaning that they both were similar in going against Quraysh. The people of Isrā'īl referred to Maryam: 'O sister of Hārūn.' Meaning that she was like him in righteousness. There are two stars of the name, one above (*Canis Major*), the other *Canis Minor*. which faces it; between the two is the Galaxy. Canis Minor belongs to the stretched out arm in the constellation of the Lion, whereas Canis Major is the Gemini.

Iblīs deceived others into worshiping angels and claiming them to be Allāh's daughters. Allāh is most exalted. Others were deceived into worshiping horses and cows. Al-Sāmirī was from a people who used to worship a calf. This was why he formed a calf. Commentators tell us that Pharaoh used to worship a buck.

Among all these was no one who exercised his intellect or made use of his reason to ponder over what he was doing. We ask Allāh to save us in this world and the next.

[5:9]
Devils's Deception of the Pagan Arabs
(*al-Jāhilīyyah*)[100]

We have already mentioned how Iblīs deceived the people of *Jāhilīyyah* with regards to their worship of idols. The worst form of his deception was for them to imitate their forefathers without contemplating proper proofs. Allāh (the Mighty and the Majestic) said:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
آبَاءَنَا ۗ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا
يَهْتَدُونَ ﴿١٧٠﴾

> "And when it is said to them, "Follow what Allāh has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?"
>
> [*al-Baqarah* (2): 170]

Iblīs deceived others from *Jāhilīyyah* days to become secular. They denied the Creator and resurrection. Allāh (the Mighty and the Majestic) said in their regard:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا
إِلَّا الدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

> "And they say, 'There is not but our worldly life; we die and live and nothing destroys us except time.' And they have of that no knowledge; they are only assuming."

[100] *Jāhiliyyah*: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

[*al-Jāthiyah* (45): 24]

Others believed in the Creator, but denied messengers and resurrection, and others claimed angels to be Allāh's daughters. Others were swayed to Judaism and Zoroastrianism, such as the tribe of Tamīm.

Among those who used to believe in the Creator, Genesis, resurrection, reward and punishment were ʿAbdu'l-Muṭṭalib Ibn Hāshim, Zayd Ibn ʿAmr Ibn Nufayl, Quss Ibn Sāʿidah, and ʿĀmir Ibn al-Ẓarib.

ʿAbdu'l-Muṭṭalib noticed that there was one oppressor who was not stricken by a punishment, so he concluded: By Allāh there must be a life after this life where the righteous will be rewarded and the evildoers punished.

Among those believers was Zuhayr Ibn Abī Sulmā. He said (in poetry):

Put off; yet recorded in writing and hoarded
For day of Accounting, or straightway rewarded

Who afterward became Muslims. Among them was al-Qalammus Ibn Umayyah al-Kinānī, who used to preach in front of *al-Kaʿbah*, and Arabs did not used to leave Makkah to head home until he gave his speech. One day he said: "O Arabs, obey my advice and you will succeed. I know that Allāh is not happy about your worship of numerous idols. He is the Lord of these idols and wishes to be worshipped alone." Upon hearing this, Arabs abandoned him that year and did not listen to his advice.

Arabs had another misconception. They believed that if they tied a horse next to a dead person's grave until the horse died, then he

would be resurrected riding the horse. Otherwise, he would be resurrected walking. One of the person who asserted this was 'Amr Ibn Zayd al-Kalbī.

Most of these continued on polytheism, and only a few adhered to monotheism and rejected the idols; of these few were Quss and Zayd. The people of *Jāhilīyyah* kept introducing innovations, in many things, such as:

Al-Nasā', which was to make the sacred months unsacred for practical reasons, and vise versa. Since the days of Ibrāhīm (*'alayhis-salām*) Arabs considered it a sin to wage war during the four sacred months. However, if they needed to wage war during that period, they used to declare it lawful to do so and to assign the month of Safar to be sacred that year in place of the month they had made unsacred.

Also, when they used to perform *Ḥajj*, they would chant:

We come to You, and You have no partner (in worship)
except for one partner whom you own and he owns nothing.

They used to allow males to inherit, not females. And whenever one of them died, the nearest relative had the right to marry his wife.

They also believed in *al-Baḥīrah*: if a camel bore five times successively, the fifth time a female, they would slit its ear, and it was unlawful for the women to ride.

Al-Sāibah: A camel allowed to go free, being neither ridden nor milked.

Al-Waṣīlah: a lamb, which bore seven times, and whether the sev-

enth was male or female, they would say: *'it has joined (waṣalat) its brother,'* and would not be slaughtered, and was to be used by men only to the exclusion of women; but when it died both men and women were allowed to drink from its milk.

Al-Ḥām: A male camel which had siren ten times; after which they would say: *'he has protected (ḥama) his loins,'* and it would be let loose for their idols, and not employed in carrying.

They claimed that Allāh ordered them to do all of this. This was why Allāh said:

مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَٰكِنَّ
ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

"Allāh has not appointed [such innovations as] *baḥīrah* or *sāibah* or *waṣīlah* or *ḥām*. But those who disbelieve invent falsehood about Allāh, and most of them do not reason."
[*al-Māʾidah* (5): 103]

Allāh (the Mighty and the Majestic) also refuted their claims saying:

ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ

"Is it the two males He has forbidden or the two females"
[*al-Anʿām* (6): 143]

The meaning is: If Allāh had made the two types of male cattle forbidden, then He should have made all male cattle forbidden. And the same applies to females.

Iblīs further persuaded them to kill their children, so that one of

them would kill his daughter and feed his dog. And also he deceived the Arabs to believe that: had Allāh willed we would not have taken partners. The meaning is: had He not approved of our *shirk*, He would have prevented us from it. They attached themselves to Allāh's Will and neglected His Commands. Allāh's Will encompasses all creatures, and His Command does not encompass all that He wills. So no one is allowed to use Allāh's will (as an excuse) once the order has been decreed.

Many indeed are the foolish doctrines which they invented. It would be waste of time to record, and does not require the trouble of refutation.

[5:10]
Devil's Deception of the Deniers of Prophecies
(*Jāḥidī al-Nabawāt*)

Iblīs deceived the Brahmans, Indians and others to deny prophecies and block their pathway to God.

The Indians differed among themselves. Some of them were secular, others were dualists, others followed Brahmans and others only believed in the prophecy of Ādam (*'alayhis-salām*) and Ibrāhīm (*'alayhis-salām*).

Abū Muḥammad al-Nūbakhtī said in his book *'Opinions and cults'* that some Indian Brahmans affirmed the creator, messengers, heaven and hellfire. And they believed that their messenger was an angel who came to them in human form without a holy book. He had four hands and twelve heads: a human head, a lion's head, a horse's head, an elephant's head, a pig's head and so on. They say that he ordered them to glorify the fire and forbid them from committing

murder and from eating from any animal that was not slaughtered in the name of the fire. He also forbid them from lying and from drinking liquor. But he made it permissible for them to commit adultery, and ordered them to worship cows. Whoever left his religion and then came back to it had his head, beard, eyebrows and eyelashes shaved, and was to bow to the cows. I feel much time would be wasted in narrating their gibberishes.

Iblīs convinced Brahmans of six doubtful matters (*Shubuhāt*):

The first doubt:

The first was rejection of the idea that some humans were able to know that which was hidden from others. So they would say:

مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ

"This is not but a man like yourselves."
[*al-Mu'minūn* (23): 33],

The meaning is: so how could he have learned that which was hidden from you all?

The response to this argument is that sound intellect allows for some individuals to be given some attributes that others are not given. With these attributes, he may become able to receive revelation. Everyone knows that Allāh created humans with varying attitudes and created medicines that resist physical illnesses. So if He has given plants and rocks unique abilities to cure bodies, it is not farfetched that He gives certain individuals great wisdom to cure those with bad manners and actions. Allāh has eluded to this when He said:

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ
أَنْ أَنْذِرِ النَّاسَ

> "Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind."
>
> [*Yūnus* (10): 2]

The second doubt:

They say: Why did Allāh not send an angel, since angels are near to Him, and are less likely to be the object of doubts? Also, the fact that humans love to be leaders over their kind, and this fact engenders doubts.

The answer to this is in three ways:

i. One is that it is in the power of angels to overturn mountains and rocks, so that they could not produce a miracle which would attest their veracity: for a miracle is a violation of custom, and this is the custom of the angels. A clear miracle is one that is performed by the hand of a weak human being, proving his veracity.

ii. Second, that men incline more to their own kind, hence it is proper that there should be sent to them one of their own kind, that they might not feel aversion, but undstand him; further, enabling one of the same kind to perform what the others were unable to perform is a proof of his truthfulness.

iii. The third response is that humans do not have the ability to see angels. Only Allāh (the Mighty and the Majestic) strengthens the Prophets with the power of perceiving the angels which He accords them.

This was why Allāh (the Mighty and the Majestic) said:

وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا

"And if We had made him [i.e., the messenger] an angel, We would have made him [appear as] a man"

[*al-An'ām* (6): 9],

meaning: so that they might look on him and associate freely with him and understand him; then He adds:

وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾

"and We would have covered them with that in which they cover themselves [i.e., confusion and doubt]."

[*al-An'ām* (6): 9],

meaning: We would have confused them to the point that they did not understand whether he was an angel or human.

The third doubt:

They say: We see that Prophets inform us of the unseen and perform miracles, but we also see magicians and priests having similar capabilities. So we no longer have a way to distinguish the true Prophets from false ones.

In response we say: Allāh (the Mighty and the Majestic) defined the proofs and presented the doubts and let sound minds determine the difference between the two. A magician is never able to give life to the dead, or to transform a cane into a snake. As for priests, they may say that which is true and they may say that which is false. A Prophet, on the other hand, always speaks the truth.

The fourth doubt:

They say: If Prophets came with things that were inconsistent with sound logic then we will reject them. And if they came with things

that were consistent with sound logic then this sound logic suffices (so there was no need for the Prophet in the first place).

Our response is: it is clear that many people are unable to manage worldly affairs without the guidance of leaders and wise men. The same applies to matters of religion and the Hereafter.

The fifth doubt:

They say: religions decreed things that were unacceptable by sound minds. So they cannot be true. An example is permitting animals to be hurt (by slaughter).

The response is: sound intellect prevents animals (including humans) from harming one another. However, if The Creator decreed such harm, then there is no longer a place for human intellect, because The Creator's wisdom is something that has been well established. So a human must realise the importance of surrendering to this divine wisdom, and never rejecting its outcomes.

In addition, it has been established that animals are better than inanimate objects. And speaking animals (humans) are better than those who are non-speaking because of the intellectual capabilities they possess. It is essential for speaking animals to continue to exist, and nothing assists in its continued existence more than eating meat. The non-speaking animal was created for the sake of the speaking animal. And if the non-speaking animal were not slaughtered, then it would have increased in number and died, causing the speaking animal to become harmed by the corpses.

As for the pain of slaughter, it is minimal. Some have said that slaughter causes no pain at all. They said that the quick slaughter causes blood not to reach the brain, which is the center of sensing pain. This is why the Prophet (ﷺ) said: "When one of you slaugh-

ters let him sharpen his knife in order to comfort the slaughtered animal."[101]

The sixth doubt:

They say: perhaps Prophets knew of some material qualities (to enable them to perform miracles) that others did not.

The response is that there isn't a drug except that its qualities have become known. Scientists would have exposed false Prophets if they attempted to use material qualities to convince others of themselves.

Also, miracles are of many types. In one case there was a she camel that came out of a rock. In another case there was a cane that turned into a snake. In a third case there was a rock from which water gushed. And this Qur'ān that was revealed six hundred years ago. People listen to it, and minds comprehend it. It is a continuous challenge, yet no one was able to produce verses that come close to it. So where is this from magic and sorcery?

Section One:
[Devil's Deception of Brahmans]

Iblīs has deceived some Indian Brahmans to burn themselves as a form of getting closer to god. What they do is that they dig a trench, and people gather around it. Then the man who is about to burn himself arrives wearing a lot of perfume. They beat on their drums chanting: "glad tidings to this soul that has been attached to paradise." He responds: "let this sacrifice be accepted and let my reward be paradise." Then he sits inside the burning trench. Afterwards, if he attempts to escape they shun him until he returns to the fire again.

[101] Muslim 3/1548/1955.

Some of them take hot coal and set it on their stomach until his intestines come out of his belly and dies. Others stand near the fire until all of their fat is burnt away, and then fall into the fire. And others chop pieces of their flesh and threw them into the fire.

Some of them worship water claiming that it is the source of life. They prostrate to water. And some of them jump into fire then into water. They continue to do so until they die.

Some of them die from self inflicted hunger and thirst. They first fall down out of weakness, then loose the ability to talk, then looses their senses, and die.

Others wander off in the lands until they die, others drown themselves, and others have no relations with women, and cover only their private parts.

What is strange is that Indians were considered sources of wisdom. Glory to He who blinded their hearts to the point that Iblīs became able to lead them this way.

[5:11]
The Devils Deception of the Jews (*al-yuhūd*)

Iblīs's deception of Jews took many forms. Here are some examples:

They claimed that there are similarities between The Creator and His creation. Had this been true, then everything applicable to the creator would be applicable to the creation. Abū Ḥāmid said that Jews claim that god was a man made from light sitting on a chair of light, wearing a crown of light, and that he had limbs similar to human limbs.

Another example is their claim that 'Uzayr was Allāh's son. Had they understood the reality of childhood, they would have realised that it could only take occur when the father gives a piece of him (sperm). Allāh would never give a piece of Him away because He is not composed of different pieces.

Also, the son usually is of the same status as the father. Yet, 'Uzayr had to eat to survive. How could he have been a god when a god was always needed and was never in need. They only assumed that 'Uzayr was Allāh's son because he came back from the dead and recited the Torah from memory.

What proves that Jews are weak minded is that after seeing Allāh's ability of splitting the sea, they requested to worship idols saying:

ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ

"Make for us a god as they have gods"

[*al-l-A'rāf* (7): 138]

When Mūsā scolded them for making this request, they continued to wish for such an idol but in secret. Their wish finally came true when they worshiped the calf.

This was a result of two things: first: their ignorance of The Creator, and second: that they wanted something that they could sense, because feeling was more effective to them than contemplating. Had they not been ignorant of their Lord, they would not have called him with bad words, such as:

إِنَّ ٱللَّهَ فَقِيرٌ

"Allāh is poor"

[*Āl 'Imrān* (3): 181]

and

يَدُ ٱللَّهِ مَغْلُولَةٌ

"Allāh's hand is tied"

[*al-Mā'idah* (5): 64]

Iblīs also deceived them into thinking that Sharī'ahs may never be abrogated. However, they knew well that in Ādam's Sharī'ah it was permissible to marry one's sister and to work on Saturday. This was abrogated by Mūsā's religion. They said: "Whenever Allāh orders something then it may never be changed." We respond: changing the decree may be out of wisdom sometimes. The human being's status changes from health to illness to death. This is a manifestation of wisdom. And Allāh ordered Ibrāhīm (*'alayhis-salām*) to slaughter his son, then forbid him from doing so.

Another example of Iblīs's deception of Jews was their claim:

وَقَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً

"And they (Jews) say: "The Hellfire shall not touch us but for a few numbered days""

[*al-Baqarah* (2): 80]

These days are the days during which they worshiped the calf.

Their shameful acts were numerous. Iblīs also caused them to become very stubborn to the point of denying that Prophet Muḥammad (ﷺ) was described in their book. They modified the verses that mentioned this, refused to believe in Him and accepted the punishment of the Hereafter.

So their scholars were stubborn, and the ignorant among them followed. And they modified their religion to suit their needs, so

how could servitude be manifested in those who abandoned Allāh's order and acted upon their desires. They used to disobey Mūsā (*'alayhis-salām*) and accuse him of having overly large testicles! And they accused him of killing Hārūn (*'alayhis-salām*), and accused Dawūd (*'alayhis-salām*) with regard to the wife of Īryā.

Abū Hurayrah (*raḍiyAllāhu 'anhu*) said: Allāh's Messenger (ﷺ) once came to the House of Midrās (a Jewish school) and asked to speak to the most knowledgeable of them. 'Abdullāh Ibn Sūriyā came. The Prophet(ﷺ) asked him by He who bestowed His bounties on them, fed them *al-Manna* and *al-Salwā* and covered them with clouds: "Do you believe that I am Allāh's Messenger?" He responded: Yes, and my people know this as well, for your description is in the Torah, and it is clear. He (ﷺ) asked: "Then what prevents you (from following Islām)?" He responded: I dislike going against my people. Perhaps they will follow you and become Muslims, then so will I.[102]

Salamah Ibn Salāmah Ibn Waqsh said: We had a Jewish neighbour from Banī 'Abd Al-Ashhal. He came out to us one day from his house. At that time I was the youngest person in my house, wearing a small robe and lying in the courtyard. He spoke of the resurrection, the reckoning, the scales, the Paradise and the Hellfire. When he spoke of these things to the polytheists who thought there could be no rising after death - they said to him: 'Good gracious man! Do you think such things could be?! That men can be raised from the dead to a place where there is Paradise and a Hellfire in which they will be recompensed for their deeds?!' He responded: 'Yes, and by Him whom men swear by, he would wish that he might be in the largest oven in his house rather than in that fire; that they would heat it and thrust him into it and plaster it over if he could get out from that fire on the following day.' When they asked for a sign that

[102] Ibn Sa'd in *al-Ṭabaqāt* 1/64.

this would be, he said, pointing with his hand to Makkah and the Yeman: 'A Prophet will be sent from the direction of this land. When they asked when he would appear, he looked at me the youngest person, and said: 'This boy, if he lives his natural term, will see him. By Allāh, a night and a day did not pass before Allāh sent Muḥammed, His Messenger, and he was living among us. We believed in him, but he denied him because of his wickedness and envy. When we asked: Aren't you the man who said these things? He said: certainly, but this is not the man.[103]

[5:12]
The Devils's Deception of Christians (*al-naṣārā*)

Iblīs's deception of Christians took many forms. Here are some examples:

He deceived them to think that The Creator (the Mighty and the Majestic) was of matter form. Al-Ya'qūbiyyah, flowers of Ya'qūb, al-Malikiyyah, followers of the King's Religion, and al-Nasṭūrīyyah, followers of Nasṭūr all have said that Allāh is one essence but is three distinct characters: the father, the son and the holy spirit. Some of them claimed that the three characters were only features. Others said they were attributes. And others claimed that they were persons.

They forgot that had Allāh been of matter form then everything that was applicable to matter must be applicable to Him, such as being confined by space, motion, stillness and color.

Then Iblīs convinced some of them to believe that 'Īsā (*'alayhis-*

[103] *Musnad* Aḥmad 3/467.

salām) was Allāh.

Abū Muḥammad al-Nūbakhtī said: 'Al-Malikis and al-Ya'qūbīs claimed that Maryam gave birth to the Lord. Iblīs whispered to some of them to believe that 'Īsā was Allāh's son.' Others claimed that 'Īsā had two essences, one ancient and the other recent. They confirmed 'Īsā's need for food and that he was crucified and unable to repel harm away from himself. They said: "That which was crucified was the humanistic essence." Well, could not the divine essence have repelled harm away from the humanistic essence?!

Iblīs also deceived them into denying our Prophet (ﷺ) although he was mentioned in the Injīl. Some People of the Book admitted that our Prophet was a true Prophet but sent only to Arabs. This was another aspect of Iblīs's deception of them, because once they admitted that Muḥammad was a Prophet, they should have confirmed that he could not have been a liar. He said: "I was sent to all people."[104], and he (ﷺ) wrote letters to kings of non-Arab nations inviting them to Islām.

Iblīs also deceived Jews and Christians into believing that Allāh will never punish them for their ancestor's sake. Their ancestors included Prophets and righteous people. Allāh (the Mighty and the Majestic) reported their saying:

نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ

"We are the children of Allāh and His beloved."

[*al-Mā'idah* (5): 18],

meaning: our ancestors included 'Uzayr and 'Īsā (*'alayhis-salām*).

[104] Bukhārī 1/435/335, and Muslim 1/370/521.

To expose this deception we say: 'Every person is responsible for fulfilling Allāh's rights upon him, and these rights may not be relieved by a relative.' Our Prophet (ﷺ) told his daughter Fāṭimah (*raḍiyAllāhu 'anha*): "I can not avail you at all against Allāh." The status of a person is only linked to his level of piety. If piety is missing then so will high status. Allāh's (the Mighty and the Majestic) love of a servant is not similar to the servants' love to one another.

[5:13]
The Devil's Deception of Sabeans (*al-Ṣābi'īn*)

Sabeans (*al-Ṣābi'īn*) were those who left one religion for the sake of another. Scholars had ten different opinions regarding them:

The first was that their religion was a mix between Christianity and Zoroastrianism.

The second was that their religion was a mix between Judaism and Zoroastrianism.

The third was that their religion was a mix between Judaism and Christianity.

The fourth was that they were a sect of Christianity but that they adopted less radical views.

The fifth was that they were a sect of polytheists with no holy book.

The sixth was that they were the same as Zoroastrians.

The seventh was that they were from the people of the Book and

that their holy book was al-Zabūr.

The eighth was that they were a people who prayed towards (our) *qiblah*, who prayed to angels and whose holy book was al-Zabūr.

The ninth was that were simply a sect of the People of the Book.

The tenth was that they were a people who affirm that there was none worthy to be worshipped but Allāh. They performed no other action except this affirmation.

As for the *Mutakallimūn* (practitioners of deductive reasoning), they said that Sabeans adopted various beliefs. Some believed that there had always been a Creator who always created from the pre-eternal Hyle.

Most Sabeans believed that the universe was created from nothing, and referred to planets as angels whom they worshipped and built shrines for. They claimed that the Ka'bah was one of these shrines dedicated to planet Saturn.

Others claimed that Allāh should only be assigned attributes of negation not attributes of affirmation, so they say: Allāh was not created, not dead, not ignorant, and not disabled. They said that this would prevent drawing similitude between Allāh and His creation.

As for their acts of worship, they claimed that they were to pray three times a day. The first prayer consisted of eight units with three prostrations in each unit. This prayer may be performed anytime before sunrise. The second and third prayers each consist of five units.

They also fast for one month starting the eighth of March plus seven days starting the ninth of December, and another seven days starting the eighth of February. After fasting, they celebrate by giving charity and slaughtering animals.

To them, camel meat is forbidden. And they claim that righteous souls elevate to the stationary planets and to the light. As for evil souls, they descend into the earth and darkness.

Some of them claimed that this world never seized to exist, and that reward and punishment took place through reincarnation. We need not waste time and effort in refuting such beliefs, for they have no basis.

Iblīs has deceived them into believing that perfection may be attained through connecting to the upper spiritual world. They did so by performing ablutions and following certain rules. Also, they occupied themselves with fortune telling and denied resurrection after death.

[5:14]
The Devil's Deception of Zoroastrians (*al-majūs*)

Yaḥyā Ibn Bishr al-Nahāwandī said: The first Zoroastrian king was Komorth, then came many who claimed to be Prophets including Zaradusht, he was the most famous of them.

They claimed that the lord was a spiritual being who appeared suddenly, and with his appearance purely spiritual beings appeared as well. When this happened the lord thought to himself: No one else could have created these beings. From this thought developed a darkness because it entailed the denial of others' abilities. So this darkness began to battle Him.

Zaradusht prescribed fire worship, as well as praying to the sun because it was the owner of the world, as they claimed, the bringer of day, the eliminator of night, the reviver of plants and animals, and the generator of heat.

They never buried their deceased out of respect to Earth because all living things grew from it. They also never used water for bathing out of respect to it, the livelihood of all things. They utilized cow urine and never spat in it.

They considered it forbidden to kill or slaughter animals, and they used to wash their faces with cow urine in order to gain blessings.

In addition, they considered it permissible for a man to have relations with his mother on the basis that a son was most worthy of fulfilling his mother's sexual urges. And whenever a man died then his son took over his widow. They also allowed a man to marry one hundred or one thousand women. And when a women used to perform ablution after her monthly period, she would go to the tem-

ple, pay one dīnār to the fire servant who would take her and bathe her with his index finger.

Mazdak propagated this matter (lewd behavior) during the days of Qubāth. He made it permissible for women to have relations with whomever they willed, and he (Mazdak) had relations with Qubāth's wives in order for the public to follow his example.

He also allowed people to eat the meat of dead animals.

When Anū Sharwān came to power he abolished Mazdakism.

Zoroastrians believes that Earth had no limit from its bottom (the down direction), that the sky was built from the devils' flesh, that thunder was the sound made by the devils trapped in the upper hemispheres.

Scholars said that Zoroastrians used to have holy books, but that these books were lifted because of what they had introduced into their religion.

The most amusing of Iblīs's deceptions of Zoroastrians was to convince them that a good doer could never do evil, so this led them to believe that there were two gods, one god was a wise light that only did good, and the other was a devil who was darkness and only did evil acts; just as we previously mentioned regarding Dualists.

Some of them believed The Creator to be ancient and only did good, and that the devil was recent, and only did evil acts.

We respond to this claim by saying: if you claim that The Light created The Devil, then that means that The Light created the source

of evil.

Others claimed that the Creator, The Light, had a dreadful thought which was: I worry that some of my creation will oppose me. Out of this thought came Iblīs.

Al-Nūbakhtī said that some Zoroastrians claimed that the Creator had a doubt in something, so the devil was generated out of this doubt. Others claimed that God and the devil were ancient (pre-eternal) beings with a large space between the two of them. And that the world was purely good until Iblīs penetrated the sky along with his soldiers and that God ran away from them with His angels and fought them for three thousand years. This was only one of many of their hallucinations that we do not want to waste time narrating.

What is strange is that they affirmed The Creator to be purely good but claimed that He had a dreadful thought! So based on this argument they allowed for an angel to be produced out of a good thought made by Iblīs!

[5:14]

Devil's Deception of Fortunetellers (*al-manjamīn*) and Horoscope Readers (*asḥāb al-falak*)

Abū Muḥammad Al-Nūbakhtī said: Some people believed that celestial bodies were pre-eternal with no creator. Others claimed Saturn to be the only pre-eternal planet. They claimed that celestial bodies had no heat, coldness, brittleness nor softness, and that they were neither heavy nor light. Others claimed planets to be made from clouds that were lit during the night and turned off during the day. They claimed the moon to be made from fire and air.

Some claimed that planets were made from water, wind and fire, and that they were spheres that moved from east to west and west to east. They said that Saturn completed a cycle around the sun in about thirty years, Jupiter in twelve years, Mars in two, and the sun, Venus and Mercury in one year. The moon completed its cycle in thirty days.

Some said that there were seven planets: the nearest to us was the moon, then Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. The remaining planets were stationary.

(Practitioners of Astronomy) estimated the sizes of the planets as well. The largest was the sun, one hundred and sixty six times the size of Earth. Stationary planets were each ninety four times the size of Earth. Jupiter was eighty two times the size of Earth and Mars was one and a half times the size of Earth.

Some claimed that there was life on each of the planets. And that stars were living and active. Some stars did good and evil deeds according to their nature of fortune or misfortune, and they affected humans.

[5:15]
The Devil's Deception of Deniers of Resurrection (*jāḥidī al-Baʿith*)

Iblīs had deceived many to deny resurrection based on two arguments: the first was that matter (dirt) was too weak, and the second was that elements mixed with one another underground. Sometime an animal might eat another animal, so how could he be resurrected?! The Qur'ān narrated their arguments:

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾ ۞ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾

"Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]? How far, how far, is that which you are promised."
[*al-Mu'minūn* (23): 35]

and

وَقَالُوٓاْ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍۭ

"And they say: "When we are lost [i.e., disintegrated] within the earth, will we indeed be [recreated] in a new creation?""'
[*al-Sajdah* (32): 10]

The response to their first argument is that sperm is also weak (but this does not prevent from creating a strong human. This also applies to dirt from which humans will be recreated on Judgment Day). In addition, the first human, Ādam (*ʿalayhis-salām*), was also

created from dirt.

It is common for Allāh to create something fancy from something that is not. He creates human beings from sperm, the peacock from an egg and beautiful flowers from a small seed.

What should be contemplated is the ability of the doer, not the weakness of matter. The second argument can also refuted by contemplating Allāh's ability.

Also, Allāh has shown us how something scattered may be brought together again. Do you not see that gold dust is brought back together by adding some mercury to it. So how about the Devine Strength.

A human is by his soul, not by the matter from which he was made. Do you not see that a person may become thin or heavy, and becomes older by the day, but he continues to be the same person.

The most compelling proof of resurrection is that Allāh (the Mighty and the Majestic) has demonstrated miracles by His Prophets that are more amazing than resurrection. For example, changing a cane to an animal, and making a she-camel to come out of a rock. Resurrection itself was demonstrated by Prophet ʿĪsā (*ʿalayhis-salām*).

Section One:

Iblīs has deceived people who have witnessed The Creator's capability. However, the two arguments that we mentioned previously brought doubt to them. One of them said:

وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي

"And even if I should be brought back to my Lord."

[*al-Kahf* (18): 36]

and Al-'Ās Ibn Wā'il said:

لَأُوتَيَنَّ مَالًا وَوَلَدًا

"I will surely be given wealth and children [in the next life]."

[*Maryam* (19): 77]

They only said this because of their doubt. What they are saying is: even if resurrection will take place, then we will be fine because we were given a lot of bounty in this life, so we will surely not be prevented from such bounties in the Hereafter.

It is a mistake to believe this, because giving someone from worldly bounties may be in order to lure him, or to punish him. Do you not see that a person may prevent his son from getting certain things in order to protect him, but may allow his servant to dwell into his desires (because he does not care much about him).

[5:16]
The Devil's Deception those who believe in Reincarnation of the Soul (*al-qā'ilīn bi'tanāsikh*)

Iblīs has deceived some to believe in soul reincarnation, and that the souls of good doers depart their bodies (at the time of death) to enter bodies of good people again. While the souls of evildoers exit their bodies to re-enter evil bodies. This belief became prevalent during the time of Fir'awn of Mūsā (*'alayhis-salām*).

Abū'l-Qāsim al-Balkhī stated that when some people saw children and animals go through pain or suffering they would conclude that this pain of calamity must have been due to sins committed during previous lives.

Abū Bakr Ibn al-Fallās said: 'I once visited a man who used to be a Shi'ite, he then became a believer in reincarnation. He was rubbing and scratching between the eyes of a black cat. The cat had tears come down from its eyes and the man petting it was crying heavily.' I asked him: 'Why are you crying?' He responded: 'This cat cries each time I rub it.' This is certainly my mother crying out of sorrow when she sees me. Then he began talking to her as if she understood what he was saying. The cat was making noises every now and then, so I asked him: 'Does the cat understand what you tell her?' He answered: 'Yes.' I replied: 'Do you understand what it is saying?' He said: 'No.' So I said: 'Then it is you who was reincarnated, and the cat is the human.'

CHAPTER SIX

The Devil's Deception of those from Our *Ummah* (in Matters of Creed and Religion)

Iblīs has deceived members of this nation in matters of creed using two paths.

The first: blind following (making *taqlīd*) of forefathers.

The second: dwelling into matters that humans could never comprehend, which resulted in much confusion.

As for the first path, Iblīs convinced imitators that proofs may become confusing, and that the truth may become hidden, so it is best to imitate others. Many people went astray because of this way of thinking. In fact it is the destructive path of most people; Jews and Christians imitated their forefathers and scholars, and so did the people of *Jāhilīyyah*. And let it be known that the same argument they used to praise imitation can be used to condemn it - If proofs became confusing and the truth unclear, then it is a must not to imitate because imitation will lead to misguidance.

Allāh (the Mighty and the Majestic) condemned those imitating their forefathers saying:

بَلْ قَالُوٓا
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾
وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ
إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾
قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ

"Rather, they say, 'Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided.' And similarly, We did not send before you any warner into a city except that its affluent said, 'Indeed, we found our fathers upon a religion, and we are, in their footsteps, following.' [Each warner] said, 'Even if I brought you better guidance than that [religion] upon which you found your fathers?'"

[*al-Zukhruf* (43): 22-24]

إِنَّهُمْ أَلْفَوْا ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾ فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ﴿٧٠﴾

"Verily, they found their fathers on the wrong path. So they (too) made haste to follow in their footsteps!"

[*al-Ṣaffāt* (37): 69-70]

In blind following there is a nullification of intellect, because intellect was meant for contemplation. Indeed, it is inappropriate for someone who was handed a lit candle to turn it off and walk in the darkness.

Most followers of schools of thought glorify certain people, and therefore follow their opinions without adequate analysis. This is the essence of misguidance because people should consider the

opinion itself not the one holding this opinion. Al-Ḥārith Ibn Ḥawṭ asked 'Alī (*raḍiyAllāhu 'anhu*): Could Talḥah and al-Zubayr have been on the wrong path? 'Alī (*raḍiyAllāhu 'anhu*) responded: "You have been deceived. *Truth is not determined according to the identity of individuals (who claim to behold it). Realise the truth and only then will you identify those who are on it.*"

Aḥmad Ibn Ḥanbal used to say: "It is a sign of a lack of knowledge for someone to imitate another man in matters of creed". This was why Aḥmad adopted the position of Zayd regarding the grandfather's inheritance instead of Abū Bakr's position.

If someone says: Laypeople have no access to proofs, so how could they not imitate others?

The response would be that proofs of matters of creed are clear, and no logical person could not realise them. As for matters of branches (not related to creed) it is better for a layperson to imitate someone knowledgeable. This is because these matters are large in number and it is more likely for a layperson to misunderstand. However, the layperson is still required to use his intellect to identify the person (scholar) most worthy to be imitated.

Section One:
[Devil's Deception of Intellectuals

As for the second path: Just as Iblīs was able to deceive simpleminded folks into practicing *taqlīd*, he was also able to deceive those with some intelligence. He did so to his best of ability.

Iblīs deceived some to reject imitation and encouraged them to contemplate in a particular field of thought. He made some believe that it is a sign of weakness to adhere to the apparent meanings of religious verses, so he directed them towards the way of philosophers - to the point of taking them out of the fold of Islām. We have previously mentioned this when refuting philosophers.

He whispered to others not to believe in anything that is intangible. We say to this group: Did you use tangible means to verify this opinion of yours? If they say: 'Yes', they would be arrogant and not willing to accept the truth. And if they say: 'No', then they would go against their principle.

Iblīs swayed others to reject imitation and to dwell into sciences of *kalām* (theological rhetorics and deductive reasoning). They thought that this would remove them from the ranks of laypeople.

Mutakallimīn were of different types. Most of them ended up in doubt and atheism.

In was not out of weakness that early scholars of Islām remained quiet regarding the harm of *kalām*. Rather they saw that it did not provide satisfactory answers, and converted truth into falsehood, so they remained silent about it and encouraged others not to dwell into it. Al-Shāfiʿī said: 'It would be better for a servant to commit all the sins from which Allāh has forbidden, except *Shirk*, than for him

to dwell into *kalām*.' He also said: 'If you hear someone saying things like: 'The name is the same as the thing which was named', then bear witness that he is of no religion.'

He also said: 'My ruling regarding people of *kalām* is that they must be beaten with palm tree branches, and they must be taken around tribes, and it must be announced: this is the punishment of those who abandon Qur'ān and Sunnah and dwell into *kalām*.'

Aḥmad Ibn Ḥanbal said: 'a person of *kalām* will never succeed, scholars of *kalām* are of no religion.'

How could *kalām* not be condemned? It lead Mu'tazilah to believe that Allāh only knew generalities of things not the details. And Jahm Ibn Ṣafwān said: 'Allāh's Knowledge, Ability and Life are recent (became after they were not).' He also said: 'Allāh (the Mighty and the Majestic) is not a (physical) thing.'

Abū 'Alī Al-Jubbā'ī, Abū Hāshim and their followers from Baṣrah claimed that non-existence is something with an essence and attributes, and that Allāh does not have the ability to create anything. He can only bring things out of non-existence to existence.

Abū Ya'lā said in his book *al-Muqtabas*: Al-'Allāf Al-Mu'tazilī said: 'The reward of the people of Paradise and the punishment of people of Hellfire will have an end which Allāh can not be described as able to repel. At that point it becomes no longer encouraged to have hope or fear from Him. People of Paradise will become unable to perform any action. They will become silent and motionless and their Lord will not be able to make them do otherwise. This is because accidents must have an end after which nothing can take place.'

Abū'l-Qāsim al-Balkhī said in his book *al-Maqālāt* (the Narratives): Abū'l-Huthayl al-'Allāf was from Baṣrah. He was the only person to claim that there will come a time when the dwellers of Paradise will seize to move. And he used to say: 'Allāh's Knowledge is Allāh Himself, and Allāh's Ability is Allāh Himself.' Abū Hāshim also said: 'Whoever repents from all sins but has drunk a gulp of liquor will be punished forever just as non-believers will.' Al-Naḍhām said: 'Allāh is unable to (create) evil, but Iblīs is able to perform good and evil acts.'

Hishām Al-Fūṭī said that Allāh could not be described as knowledgeable, or that He had always existed. Some Mu'tazilah said: 'It is conceivable for Allāh (the Mighty and the Majestic) to lie, however, He never lies.'

The *Mujabbirah* sect claimed that a human had no free will just like inanimate objects, deprived of choice and action.

As for *Murji'ah*, they said: 'Whoever uttered the *Shahādatain* (testimony that none in worthy of worship but Allāh and that Muḥammad is Him Messenger) will never enter the Hellfire, even if he committed all sins.' They went against many Prophetic traditions that advocate all *muwwaḥidūn* (monotheists) would eventually exit the Hellfire.

Ibn 'Aqīl said: 'Those who established *irjā'* were similar to atheists because the world can only become better by affirming punishment and reward.' *Murji'ah* were unable to deny the Creator (openly) because people would flee from them, so they resorted to the fruit of believing in the Creator, which is the fear of Allāh and being watchful of Him. They attempted to destroy the religion's oversight (of people's affairs) and there were the most evil of Islāmic sects.

Then came Abū 'Abdullāh Muḥammad Ibn Karrām who adopted

the worst of doctrines and least authentic of Prophetic narrations. He was inclined towards *tashbīḥ* (claiming that Allāh was similar to his creation), and he permitted for Allāh (the Mighty and the Majestic) to perform accidental events. He also claimed that Allāh would not be able to resurrect bodies. Instead, He would recreate them.

As for *al-Sālimīyyah*, they claimed that Allāh would manifest Himself on the Day of Judgment in the same form as the entity looking at Him. For humans, He will appear human and for jinns, He will appear as jinn. And they claimed that Allāh had a secret, if He were to divulge this secret then He would no longer be able to manage His Creation.

I say: 'I seek refuge with Allāh from contemplations and sciences that lead to these awful doctrines.' Practitioners of *kalām* claimed that faith could never be complete except by understating their system of arguments. They are indeed wrong, because The Messenger (ﷺ) ordered people to have faith, not to research *kalām* - and the Companions who were the best of people; followed (The Messenger's order). In fact it was narrated that many of the alert practitioners of *kalām* abandoned *kalām* after realising its bad effects.

Aḥmad Ibn Sinān said: 'Al-Walīd Ibn Abān al-Karābīsī was my maternal uncle.' When he was dying he told his sons: 'Do you know anyone who is more knowledgeable in *kalām* than I?' They replied: 'No.' He said: 'Do you accuse me (of attempting to misguide you)?' They said: 'No.' He said: 'I will give you a piece of advice, would you accept from me?' They answered: 'Yes.' He said: 'Adhere to the way of *Ahlu'l-ḥadīth* (followers of the Prophetic Teachings), for I have seen the truth to be on their side.'

Abū'l-Ma'ālī (Ibn Al-Juwaynī) used to say: 'I have abandoned the

people of Islām and their sciences, and chose to ride the greatest ocean dwelling into what they had forbid from. I did all of this in pursuit of the truth and escaping from imitation (*taqlīd*).' But now I have reverted from all of this to the word of truth: Stick to the belief of old women. If Allāh chooses to have mercy on me then He would let me die while following the way of old women, and if He does not allow me to say the word of sincerity (*Shahādatain*) then woe to Ibn Al-Juwaynī.

And he used to tell his companions: 'O friends! Do not occupy yourselves with *kalām*. For had I known that *kalām* would lead me to what it had I would not have occupied myself with it.'

Abū Al-Wafā' Ibn 'Aqīl told some of his companions: 'I am sure that the Companions died without knowing Jawhanr and 'Araḍ (*kalām* terminology: essence and attribute). So if you choose to be like them then be, and if your opinion is that the way of *Mutakallimūn* is sounder than that of Abū Bakr and 'Umar, then woe to your opinion.'

He also said: '*Kalām* lead its practitioners to doubt and, in the case of many of them, to atheism. You smell the scent of atheism in the slips of their tongues.' The reason is that they were not content with what Sharī'ah delivered and they sought the truth (by their intellects), but human intellect is unable to comprehend Allāh's Wisdom that only He Knows. The Creator did not bring out to His creatures what He knew of the reality of matters.

He also said: 'I have dwelled in matters of *kalām* all of my life, then I reverted back to the doctrine mentioned in the texts (of Islam).'

The reason why they said that the way of old women was best, is because they dwelled too deep into these matters but found them not to provide satisfactory answers. So they ended up adhering to

guidelines of Sharī'ah, and their minds surrendered to the fact that there was a divine wisdom above.

Section Two:
[Islāmic texts and applied to tangibles]

Some people, such as Ḥishām Ibn'l-Ḥakam, 'Alī Ibn Mansūr, Muḥammad Ibn Khalīl and Yūnus Ibn 'Abdu'l-Raḥmān, contemplated verses from the (Islāmic) texts and applied them to tangibles. This led them to claim that Allāh was a body.

Followers of this doctrine disputed among themselves; some said: 'Allāh was a body just like other bodies.' Others said that He was a body unlike other bodies and their disputations went further - some said that He was light, and others said that He was like a white bar, and that His height was seven hand spans using His own hand.

I used to wonder where they got this limit of seven hand spans, but later realised that a human is seven hand spans tall using his own hand span.

In fact Ḥishām Ibn'l-Ḥakam in a single year changed his opinion (regarding Allāh's nature) five times. One of his opinion was that Allāh was a clear crystal, and that He only knew His own nature.

It has been established that *"howness"* can only be attributed to things that are members of a group of one kind. Allāh is not a member of any of such groups.

Al-Nūbakhtī said: Muqātil Ibn Sulaymān, Nu'aym Ibn Ḥammād and Dawūn Al-Ḥawārī believe that Allāh has an image and limbs. I wonder! Do these people affirm that Allāh has a foot? And why do they not allow for Allāh to become sick or die just as they allow it for humans?

We also tell those who believe in *tashbīh*: What proof did you use to prove that bodies were accidental? (Once you arrive to the answer to this question) You will realise that you have been believing in an accidental Lord, not pre-eternal.

They also claimed that Allāh may be touched. We say: based on this claim, then He may also be hugged.

Others said that Allāh was a body in a space that included all other bodies.

Bayān Ibn Sam'ān used to claim that his Lord was a man made from light, and that he was in the form of a man, and that all of his limbs would eventually be destroyed except his face. Because of this, Khālid Ibn 'Abdullāh killed him.

Al-Mughīrah Ibn Sa'īd claimed that his Lord was a man made from light wearing a crown made from light, and that he had limbs and heart from which wisdom flowed, and that these limbs were is the shape of alphabetical letters.

Zurārah Ibn Ā'yan claimed that Allāh did not always have Attributes of knowledge, ability and life until he created these attributes for Himself.

Dawūd al-Jawāribī said that Allāh was a body made from flesh and blood, and that he had limbs. He believed that He was hollow from his mouth to chest, and solid everywhere else.

Among them were people who claimed that Allāh was over the Throne physically, touching it. And that if He got off the Throne then he would have to move and relocate. They assumed a limit to Him and quantified Him as well. They cited the Prophetic tradition:

"Allāh descends to the lowest heaven". They said: He who descends must originally be higher. These people understood Allāh's descent to be similar to the descent of objects. They erred by drawing similarities between Allāh's Attributes and tangibles. I have mentioned most of their opinions in my book titled *"Minhāj al-Wuṣūl Ilā 'Ilm al-Uṣūl"* (The Methodology of Arriving at the Foundational Science).

Some *Mushabbihah* (those who draw similarities between Allāh and His creation) might believe that they would see Allāh on the Day of Judgment just as they saw a human but much more beautiful. And when they heard Prophetic traditions that mentioned getting nearer to Allāh, they imagined physical closeness just as one human gets closer to another. All of this was because of ignorance in Allāh. Other people said: Allāh had the attribute of having a Face, not to mean Himself. They based this on the verses:

وَيَبْقَىٰ وَجْهُ رَبِّكَ

"And there will remain the Face of your Lord",

[*al-Raḥmān* (55): 27]

and that He had fingers because Allāh's Messenger (ﷺ) said: "Allāh will put the heavens on one finger."[105] And that Allāh has a foot. They concluded all of this because they applied concepts related to sensed things (to Allāh's Attributes).

The correct way is to understand Qur'ānic verses and Prophetic traditions (as they are) without elaboration.

What was it that made them not believe that the meaning of *"Face"* was *"Self"*? Do they not see that scholars have explained the verse *"they seek His Face"* to mean: they seek Him. And what made them

[105] Bukhārī 13/393/7414, and Muslim 4/2147/2786.

sure that the word *'finger'* mentioned in the tradition: "People's hearts are between two fingers of *al-Raḥmān*" refer to the tool used to flip things. Something that is between two of your fingers is something that you control, not that you have this as an Attribute.

I feel that it is best not to dwell into such explanations. It is not possible for (Allāh's) entity to be divisible.

One of the strangest opinions of those confining themselves to the apparent meanings of traditions was that of *al-Sālimiyāh*. They claimed that when a righteous person died, that he would eat, drink and have sexual relations in his grave. This was because they only knew of this form of pleasure. They were not mindful of the traditions: "The souls of believers will be in the stomachs of birds that eat from the trees of Paradise."

Section Three:
[Safest Path away from Iblīs]

If someone asks: you have indicated the fault in the ways of imitators and practitioners of *kalām* in matters of belief. What then is the safest path away from Iblīs's deception?

The response is that the safest path is that of Allāh's Messenger (ﷺ), His Companions, and their companions. They affirmed the existence of The Creator, affirmed His Attributes according to the Qur'ān and Sunnah without looking too deep into matters that humans have no ability to understand.

Section Four:
The Qur'ān is Allāh's Words and Not a creation of His

'Alī Ibn Abī Ṭālib (*raḍiyAllāhu 'anhu*) said: "By Allāh, I did not apply the judgment of a creation, I applied the judgment of the Qur'ān." People listen to the Qur'ān, Allāh said:

حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ

"so that he may hear the words of Allāh"

[*al-Taubah* (9): 6]

and people write it in the *Muṣḥaf*:

فِى رَقٍّ مَّنشُورٍ ﴿٣﴾

"In parchment spread open"

[*al-Ṭūr* (52): 3]

We should not dwell into these verses based on our personal opinions.

Aḥmad Ibn Ḥanbal used to forbid for someone to say: "My pronunciation of the Qur'ān is created or uncreated" because this might cause him to deviate from the way of the Salaf (righteous predecessors).

'Amr Ibn Dīnār said: 'I met nine of the Companions of Allāh's Messenger (ﷺ), all of them said: 'whoever believes that the Qur'ān was created is a *kāfir* (disbeliever).''[106]

Mālik said: 'Whoever believes that the Qur'ān was created must be

[106] Bayhaqī in *al-Asmā wa'l-Ṣifāt* 1/596/531.

asked to repent...'[107]

'Umar Ibn 'Abdu'l-'Azīz told a man who asked him about deviant sects: 'follow the practice of school children and the desert Arabs, and abandon everything else.'[108]

And he also said: 'If you see a group of people discussing matters of religion (in seclusion) away from the general public, then be sure that they are in the process of establishing deviance.'[109]

'Umar Ibn 'Abdu'l-'Azīz once wrote to one of his governors: 'I advice you to fear Allāh and follow the Sunnah of His Messenger. I encourage you to abandon that which was introduced by those who came later. They should know that they were sufficed the hassle of coming up with something new. Know that He who has established the Sunnah knew what harm will result from following other things. It was out of knowledge that the previous *tabi'īn* adhered to the Sunnah (and did not feel compelled to add to it).'[110]

In another report he added: 'They were more capable of understanding things. Those who introduced things did not follow their way.'

Sufyān al-Thawrī said: 'stick to the way of porters, housewives and school children; in beliefs and actions.'

If someone says: 'This is what a weak person would do (to stick to

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[107] Lālakā'ī in *Sharḥ Usūl al-I'tiqād Ahlu'l-Sunnah*, 2/314/295.

[108] Lālakā'ī in *Sharḥ Usūl al-I'tiqād Ahlu'l-Sunnah*, 1/135/250.

[109] Lālakā'ī in *Sharḥ Usūl al-I'tiqād Ahlu'l-Sunnah*, 1/135/250.

[110] Abū Nu'aym in *al-Ḥilyah* 5/338.

the ways of simple people), and is not the way of a real man.' Then we would respond: 'Not to dwell in such matters is a necessity because even *Mutakallimīn* were unable to find satisfying answers.' This was why people were advised to remain at the shore (and not to dive into the ocean).

[6:1]
The Devil's Deception of *al-Khawārij* (الخوارج)

The first and worst of the Kharijites was Dhū'l-Khuwayṣirah.

Abū Sa'īd Al-Khudrī (*raḍiyAllāhu 'anhu*) said: 'Alī Ibn Abī Ṭālib (*raḍiyAllāhu 'anhu*) sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allāh's Messenger (ﷺ) who distributed that among four Persons: 'Uyainah Ibn Badr, Al-Aqra' Ibn Ḥābis, Zayd Al-Khayl and the fourth was either 'Alqamah or 'Āmir Ibn Al-Ṭufayl. Upon this (distribution), one of the companions said: We are more deserving of this (gold) than they. When that news reached The Messenger, he said: "Don't you trust me, though I am the most trustworthy man of the One in the Heavens, and I receive the news from Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheekbones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up, and he said: O Allāh's Messenger! Fear Allāh.The Prophet (ﷺ) said: "Woe to you! Am I not of all the people on earth the most entitled to fear Allāh?" Then that man went away. Khālid (ibn Walīd) (*raḍiyAllāhu 'anhu*) said: O Allāh's Messenger! Allow me to behead him? The Messenger (ﷺ) replied: "No, for he may offer *ṣalāt* (prayers to Allāh)." Khālid said: Numerous are those who offer prayers and say by their tongues what is not in their hearts. Allāh's Messenger (ﷺ) said: "I have not been ordered (by Allāh) to search the hearts of the people or cut open their bellies."

Then the Prophet (ﷺ) looked at him (i.e. that man) while he was walking away and said: "From the offspring of this man, there will appear a people who will recite the Qur'ān continuously and elegantly but it will not pass their throats (it will never reach their hearts). They would go out of Al-Islam as an arrow goes through a game's body." I think he also said: "If I should be present at their time I would kill them as the nation of Thamūd were killed."

This man's name was: Dhū'l-Khuwayṣirah al-Tamīmī. He was the first Kharijite in Islām. His problem was that he became fond of his opinion. Had he been assisted (by Allāh), he would have realised that no opinion was above that of Allāh's Messenger (ﷺ).

From the followers of this man were the ones who fought 'Alī Ibn Abī Ṭālib (*raḍiyAllāhu 'anhu*). When the war between 'Alī and Mu'āwīyah continued for a long time, the army of Mu'āwīyah (*raḍiyAllāhu 'anhu*) raised their copies of the Qur'ān and asked 'Alī's army to comply with the teachings of the Qur'ān. They said: You send one man, and we will send one man (as judges) and they will promise to act upon Allāh's book. Everyone agreed. Mu'āwīyah's people sent 'Amr Ibn Al-'Āṣ and 'Alī's people suggested sending Abū Mūsā, but 'Alī preferred to send Ibn 'Abbās (*raḍiyAllāhu 'anhum*). They (Mu'āwīyah's group) said: we do not want a man from your family, so, Abū Mūsā was sent.

'Urwah Ibn Adiyyah said: How could you use men to rule when Allāh's ruling is present. There shall be no rule except that of Allāh.

'Alī (*raḍiyAllāhu 'anhu*) returned from Siffīn and entered Kūfah, but the Kharijites did not follow him. Instead, they settled in Ḥarūrā. There were twelve thousand of them and they said: 'there shall be no rule except that of Allāh.' This is how they initially started.

Kharijites performed a lot of worshipful acts, but their serious disease was that they thought they were more knowledgeable than 'Alī Ibn Abī Ṭālib (*raḍiyAllāhu 'anhu*).

Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) narrated: When the *Ḥarurīyyah* (the *Khawārij*) rebelled, they isolated themselves in a location. There were six thousand of them and they were united in rebelling against 'Alī. Continuously, people would come to 'Alī and say: "O Leader of the Believers, verily these people are rebelling against you." He would reply: "Leave them, verily I will not fight them until they fight me and that is what they will do."

When that day came, I went to 'Alī (*raḍiyAllāhu 'anhu*) before noon prayer and said: "O Leader of the Believers, delay the prayer until it is cooler perhaps I will speak to these people." He said: "I fear for you." I said: "Never! I am known to be a man of good manners, I have never harmed anyone."

He gave me permission to go. So, I put on a very nice garment, the best that one could have gotten from Yemen, and I combed my hair. I visited them at midday while they were eating. I had entered upon a people, the likes of whom I had never seen with regards to their exertion in worship. Their foreheads were wounded due to (constant) prostration (in prayer) and their hands had become rough like camels' feet, wearing recently washed, unkempt shirts, and with tired and worn out faces (due to not caring for themselves).

I greeted them and they said: "Welcome, O Ibn 'Abbās! And what is this cloak you are wearing?" I asked: "What deficiency do you see from me? Indeed, I saw Allāh's Messenger (ﷺ) dressed in the best of what you can find of Yemeni clothing, then I recited this verse:

قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ

"Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants and the good [lawful] things of provision?"

[*al-A'rāf* (7): 32]

Then they asked: "What brought you here?" I told them: "I have come to you from amongst the Companions of the Prophet (ﷺ), the *Muhājirūn* and the *Anṣār*, and from the cousin of the Prophet (ﷺ), ('Alī), who is his son-in-law. And upon them descended the Quran; they are more knowledgeable about it than you and there is not one of them (the Companions) amongst you. I have come to convey to you what they say, and to convey to them what you say."

A group amongst them said: "Do not debate with the Quraysh because verily Allāh (the Mighty and the Majestic) says:

بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

"But, [in fact], they are a people prone to dispute."

[*al-Zukhruf* (43): 58]

Then a group of them turned towards me and two or three of them said: "Verily, we will speak to him." So I said: "Come forward, what is the grudge you have against the companions of Allāh's Messenger and his cousin?" They answered: "Three points." I asked: "And what are they?" They said: "First point is that he ('Alī) had men judge in a matter of Allāh, while Allāh says:

إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ

'The judgment is for none but Allāh'

[*Yusūf* (12): 40]

"What have men got to do with the judgment?"

I said, "This is one point." They said: "As for the second point, ('Alī) fought and he did not take captives nor did he take the war booty. If they were disbelievers, then their captives were permissible for us, and if they were believers then their captives were neither permissible to take nor was it allowed to fight them (in the first place)."

I said, "This is the second point, and what is the third point?" They said, "He removed the title of 'Leader of the Believers' (*Amīr al-Mu'minīn*) from his name. If he is not the 'Leader of the Believers' then he is the 'Leader of the Disbelievers' (*Amīr al-Kafirīn*)."

I asked: "Do you have any points other than these?" They replied: "These are sufficient for us."

I said to them: "If I read to you from the book of Allāh (the Mighty and the Majestic) and from the Sunnah of His Prophet (ﷺ) that which refutes what you say, will you then return (back)?" They said, "Yes."

I said: "As for your statement that 'Alī had men judge in a matter that was for Allāh; then I will read to you from the book of Allāh, where Allāh has delegated His Judgment to men regarding the eighth of a quarter of a *dirham*. Allāh (the Mighty and the Majestic) Commanded people to judge in this matter. Do you not understand the saying of Allāh (the Mighty and the Majestic):

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْتُلُوا۟ ٱلصَّيْدَ
وَأَنتُمْ حُرُمٌ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ
يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ

> "O you who believe! Do not kill the game while you are in a state of *iḥrām*, and whosoever of you kills it intentionally, then the penalty is an offering equivalent to the one he killed, as judged by two just men among you."
>
> [*al-Mā'idah* (5): 95]

It is from the Judgment of Allāh that He delegated men to judge in this matter. If Allāh willed, He could have judged in this matter, but He allowed men to judge. I ask you by Allāh, is it better that men judge in something regarding reconciliation in disputes and in preventing bloodshed or regarding the hunting of rabbits?" They said: "Of course, this is better."

"And regarding a woman and her husband (Allāh says):

وَإِنْ خِفْتُمْ شِقَاقَ
بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ

> "And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people.."
>
> [*al-Nisā'* (4): 35]

Is not men judging in reconciling disputes and in the prevention of bloodshed more important than men judging regarding the private parts of a woman? Have we finished with this point?" They replied: "Yes."

I said: "As for your statement, 'He fought but did not take captives and did not take war booty,' then would you take your mother (in Islām), 'Ā'ishah (*raḍiyAllāhu 'anha*), as a captive? If you say: 'We make permissible for her that, which we make permissible for others,' then you have committed disbelief. And if you say, "She is not our mother," then you have also committed disbelief:

ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ

"The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.."

[*al-Aḥzāb* (33): 6]

"And so you are between two ill (conceived) judgments, so, which of them do you want to take? Have we finished with this point?" They replied, "Yes."

"As for 'Alī (*raḍiyAllāhu 'anhu*) removing the title of *'Leader of Believers'*, then I will give you something that will please you. Verily, the Prophet of Allāh (ﷺ) contracted an agreement with the disbelievers of Quraysh on the Day of Hudaybiyyah, and the Prophet (ﷺ) told 'Alī:'Write O 'Alī: This is what Muḥammad, the Messenger of Allāh, agrees with ...' The disbeleivers said: 'If we believed you to be the Messenger of Allāh, we would not have fought you.' So the Messenger of Allāh (ﷺ) said: O Allāh, indeed You know that I am Your Messenger. Erase it 'Alī, and write instead: This is what Muḥammad Ibn 'Abdullāh agrees upon.' I swear by Allāh that Allāh's Messenger (ﷺ) was better than 'Alī and even he erased his own title, and erasing his title did not erase his Prophethood. Have we finished with this point?" They said, "Yes."

Eventually two thousand of them came back while the rest of them rebelled and fought.[111]

Jundub said: "When the Kharijites parted away from 'Alī, he decided to pursue them, and we joined him. We travelled until we reached their camp. There were noises like those of bees. Hurqūs

[111] 'Abdu'l-Razzāq in *al-Mussannaf*, #18678, Aḥmad in *al-Musnad* 1/243 and al-Ḥākim 2/150-152.

told 'Alī: There is no rule except that of Allāh. 'Alī replied: There is no rule except that of Allāh. Hurqūs replied: Then repent from your sin and retreat from this affair of yours and take us to our enemy so we fight them until we meet our Lord. And if you do not stop allowing men to interfere in Allāh's rule I will fight you for the sake of Allāh.

Later, Kharijites gathered in the house of 'Abdullāh al-Rāsibī, so 'Alī (*raḍiyAllāhu 'anhu*) sent them a letter saying: Those two men whom we have appointed as judges have disobeyed Allāh's Book and followed their own desires, and we shall proceed with our initial plan. They replied to him: You did not become angry for Allāh's sake, you became angry for your own sake. So if you declare that you have become a *kāfir* (disbeliever) and pursue repentance, we would look into your case, otherwise, we will fight all the way.

During their travels, the Kharijites met 'Abdullāh Ibn Khabbāb and asked him: Have you heard your father narrating any Prophetic tradition that you can narrate to us? He said: Yes, I heard him narrating that Allāh's Messenger (ﷺ) mentioned a *fitnah* in which the person sitting will be better than the person standing, and the person standing will be better than the person walking, and the person walking will be better than the person running (the less active is better than the more active), so if you meet this time then be the person who ends up killed (and not the one who kills).

Then they took him to the river, beheaded him, and slit the stomach of his pregnant maid.

Also, while they were resting under a palm tree one date fell off a tree. One of them picked it up and put it in him mouth. Another one of them said: (you ate it) without its due right and without paying for it?! So he spat it from his mouth.

Another smote with his sword a pig that happened to pass by him, and hamstrung it. "This is a mischief on the earth!"exclaimed his fellows. Thereupon he sought out the owner and paid him compensation.

'Alī (*raḍiyAllāhu 'anhu*) sent a messenger to them asking them to hand over the killer of 'Abdullāh Ibn Khabbāb, so they said: All of us are his killers. 'Alī (*raḍiyAllāhu 'anhu*) decided to fight them and was able to finish them quickly. During battle, Kharijites were encouraging each other to prepare to meet the Lord, (we are) heading to Paradise.

'Abdullāh Ibn Muljam met a few Kharijites later, and together they reminisced about those killed in the battle of Nahrawān. They prayed for their forgiveness and said: What is life worth after the killing of our brethren. We should seek revenge for them.

Then he volunteered to assassinate 'Alī (*raḍiyAllāhu 'anhu*), and Al-Burak Ibn 'Abd Allāh volunteered to assassinate Mu'āwīyah (*raḍiyAllāhu 'anhu*), and 'Amr Ibn Bukayr al-Tamīmī volunteered to assassinate 'Amr Ibn Al-'Āṣ (*raḍiyAllāhu 'anhu*). Then Ibn Muljim arrived in Kūfah and waited for 'Alī to leave his home for Fajr prayer and struck him on the forehead with his dagger.

Then 'Abdu'l-Raḥmān ibn Muljam was dismembered and blinded (as a punishment for killing 'Alī). He remained impassive and recited the *sūrah*:

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ١

"Recite in the name of your Lord who created."
[*al-'Alaq* (96): 1]

in its entirety, but when they moved to pull out his tongue he re-

sisted; asked for the reason he said: I hate to spend a single moment on earth not mentioning Allah. His forehead bore the trace of frequent prostration.

When Al-Ḥasan Ibn'Alī (*raḍiyAllāhu 'anhuma*) wanted to make peace with Mu'āwīyah (*raḍiyAllāhu 'anhu*), Al-Jarrāḥ Ibn Sinān from the Kharijites told him: You have committed disbelief just as did your father. Then he stabbed him in his thigh.

Kharijites continued to rebel against leaders, and they developed several doctrines. Nāfi' Ibn Al-Azraq used to believe that people residing in a land of disbelief (non-Muslim Land) are all disbelievers. He also believed that those who opposed his group were disbelievers, and thus committers of major sins as well as those not supporting his groups' fights. They made permissible the killing of Muslim women and children and ruled them to be disbelievers.

As for Najdah Ibn 'Āmir, he believed that Muslim's blood was sacred and that sinners from amongst his followers will be punished in a place other than the Hellfire, which will only be entered by those not following him.

Many stories may be told about Kharijites. The objective is to point out Iblīs's deceptions of them.

Abū Sa'īd said: I heard Allāh's Messenger (ﷺ) saying: "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'ān that will not go beyond their throats (to their hearts) and they will go out of Islām as an arrow goes out through the game."[112]

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[112] Bukhārī 9/99/5058 and Muslim 2/743/1064.

ʿAbdullāh Ibn Abī Awfā said: I heard Allāh's Messenger (ﷺ) saying: "Khawārij are the dogs of Hellfire."[113]

Section One:

Kharijites believed that a person was not to be a leader unless he was knowledgeable and ascetic regardless of his origin.

It was based upon the Kharijite doctrine that Muʿtazilah invented the principle of 'logical determination of good and bad'.

Qadarīyyah came about during the time of the Companions. And then the psudo-Murji'ah came to believe that no sin could harm a believer just as no righteous deed could benefit a disbeliever.

Muʿtazilah then looked into the books of (Greek) philosophers during the rule of Al-Ma'mūn and extracted from it that which they mixed with Sharīʿah, such as the principles of atom, attribute, time, place and the universe. The first topic they propagated was that of the creationism of Qur'ān. This science became known as the science of *kalām.* Preceded were discussions of Allāh's Knowledge, Ability, Life, Hearing and Sight. Some said these Attributes were (entities) beyond Allāh's essence, but others, like the Muʿtazilah, denied these Attributes all together.

Abū'l-Ḥasan al-Ashʿarī was initially a follower of Al-Jubbā'ī's school of thought, then he disagreed with him and affirmed a few Attributes (to Allāh). Some of those who confirmed these Attributes drew examples between Allāh and His creation, and that (Allāh's) dissention implied (His) relocation.

[113] *Musnad* Aḥmad 4/355, and Ibn Mājah 1/61/173.

[6:2]
The Devil's Deception of *al-Rāfiḍah* (الرافضة)

Just as Iblīs deceived the Kharijites to the point of killing 'Alī (*raḍiyAllāhu 'anhu*), he persuaded others to exaggerate in loving him. Some of them even believed that he was god, while others believed he was the greatest of Prophets. Yet others loved him to the point of cursing Abū Bakr and 'Umar (*raḍiyAllāhu 'anhuma*) and considering them to be disbelievers.

They had other foolish doctrines that I do not wish to waste time in narrating, and I will only mention some of them.

Isḥāq Ibn Muḥammad al-Aḥmar used to claim that 'Alī was Allāh, elevated be Allāh (from what they associate with Him). In Madā'in there are a number of fanatics known as the *al-Isḥāqīyyah* (الإسحاقية), called after this person. Al-Khaṭīb says: There came into my hands a book by Abū Muḥammad al-Ḥasan Ibn Yaḥyā al-Naubakhtī wherein he refutes the fanatics. This Naubakhtī was a Shīte theologian of the *al-Imāmīyyah* (الإمامية) sect. He mentions the different views of the fanatics, finally saying: Now among those who displayed stark madness in the fanatical cult of 'Alī in our time was Isḥāq Ibn Muḥammad al-Aḥmar; he asserted that 'Alī is God, and that he manifests himself at each time, as Al-Ḥasan at one time and again as Al-Ḥusayn; and that he it was who sent Muḥammad (ﷺ) as a Prophet.

Some Rāfiḍah believed that Abū Bakr and 'Umar (*raḍiyAllāhu 'anhuma*) were disbelievers. Some of them said that they both committed apostasy after the death of Allāh's Messenger (ﷺ). Others required (their followers) to disown all (Companions) other than 'Alī.

We were told that Shī'ahs asked Zayd Ibn 'Alī to reject those who

opposed ʿAlī's caliphate, but he refused to do so. The Shīʿah in turn rejected Zayd, and hence became known as the rejecters (Rāfiḍah).

Some of them declared the sovereignty to be inherent in Mūsā Ibn Jāʿfar, then in his son ʿAlī, then in ʿAlī's son Muḥammad, then in Muḥammad's son ʿAlī, then in al-Ḥasan Ibn Muḥammad al-ʿAskarī, and then in his son Muḥammad, who is the twelfth Imām, who is awaited; they hold that he did not die and that he will return at the end of time and will fill the world with justice. Abu Manṣūr al-ʿIjlī held that Muḥammad Ibn ʿAlī al-Bāqir was to be awaited, and that he himself was his deputy. He asserted that he had been raised to heaven and that the Lord had him on the head with His hand; and that he was 'the piece that was to fall from the sky'.

There were other Rāfiḍah sects such as: *al-Janāḥīyyah* (الجناحية), followers of ʿAbdullāh Ibn Muʿāwīyah Ibn Abdullāh Ibn Jāʿfar *'of the two wings'* held that the Spirit of God had circulated through the lions of the Prophets till it had come to this ʿAbdullāh, and that he had not died.

A sect called *al-Ghurābīyyah* (الغُرَابية) maintained that ʿAlī was associated in the prophetic office; and one called *al-Mufawwiḍah* - delegators (الْمُفَوِّضة) claimed that Allāh (the Mighty and the Majestic) created Muḥammad and then delegated to him the creation of the universe.

Others were called *al-Dhimamīyyah* - blamers (الذمّية) and they blamed Jibrīl (*ʿalayhis-salām*) for delivering the message (mistakingly) to Muḥammad instead of ʿAlī as they claim.

Some claimed that Abū Bakr (*raḍiyAllāhu ʿanhu*) deprived Fāṭimah (*raḍiyAllāhu ʿanhā*) of her due inheritance.

We have heard a tradition that one day when *al-Saffāḥ* was preaching a member of 'Alī's family rose up, and said, 'I am a descendant of 'Alī *'Leader of Believers'* help me against one who has wronged me.' The Caliph asked him who had wronged him. He said: 'I am a descendant of 'Alī and the person who wronged me is Abū Bakr, when he took away *Fadak* from Fāṭimah.' The Caliph asked: 'And did he persist in robbing you?' The man said, 'Yes.' The Caliph asked: 'Who arose after him?' He said 'Umar. And did he persist in robbing you? 'Yes' And who arose after him? 'Uthmān. And did he persist in robbing you? 'Yes.' And who arose after him? At this question the man turned in one direction and another trying to find a means of escape.

Ibn 'Aqīl said: 'Whoever put in place the Rāfiḍah school of thought intended to attack the essence of religion and Prophecy. What Allāh's Messenger (ﷺ) came with was from the unseen, and we only trusted it because of the sayings of our predecessors. We did not need to investigate, because people whom we trust have investigated for us. If someone says: it was only after the Prophet's death that his Companions oppressed his family in matters of leadership and inheritance, then (we say): this is based on an ill-opinion of the deceased. Proper beliefs in Prophets necessitate the continuation of the principles that they have put in place, especially regarding their families and offspring. If Rāfiḍah say: they (the Companions) discontinued believing in Prophetic principles after the Prophet's death, then we should have no hope in Islām, because the only thing between us and the religion is our trust in them (the Companions) and following what they transmitted to us.'

Rāfiḍah's excessive love of 'Alī (*raḍiyAllāhu 'anhu*) caused them to fabricate many ḥadīths on his virtues. Yet, little did they know, that most (of these ḥadīths) disgrace and insult him. I have mentioned some of these ḥadīths in my book *"Al-Mawḍū'āt"*.

If then this (the robbery) be all that they (the Prophet's (ﷺ) family) got after his death, we are disappointed in our expectation that what is transmitted is trustworthy, and we can have no further confidence in that whereon we relied, via., that we were following persons of intelligence. We have no guarantee that these people having seen reasons compelling them to follow him may not have respected them during his lifetime, but abandoned his Code after his death, only a few of his family remaining in his religion. Thus beliefs will be shaken, and the mind will have no courage to accept the traditions concerning the basis of belief, i.e., the miracles. And this will be most disastrous for the Sharīʿah.

Among these (fabricated ḥadīth) is one stating that once the sun set before ʿAlī was able to pray ʿAṣr, so it was raised back up. This cannot be authentic because no trustworthy narrator has narrated this ḥadīth. The meanings contained in this ḥadīth are also false, because once the sun has set then the time for ʿAṣr prayer has passed, and it would do no good for it to be returned. Now this is to be rejected from the point of view of transmission, as no trustworthy authority records it; and this does not make any sense and it sounds absurd. The time having gone by, even supposing that a fresh rising brought the sun back, the time will not have been brought back. Similarly they fabricated a tradition to the effect, that Fāṭimah washed herself, then died, having given instructions, that washing should suffice. From the point of view of transmission this is a fiction, and sounds stupid. For the washing is due to the impurity caused by death, so how can it be valid before death?

They also have issues of *fiqh* (jurisprudence) that they have adopted in opposition of scholary consensus. I have copied certain of their questions from the writing of Ibn ʿĀqil, who states that he copied them from the treatise of al-Murtaḍa concerning the opinions peculiar to the *al-Imāmiyyah.* Among them is: It would not be permissi-

ble to prostrate on something that was not from the earth, including wool and leather. Using stones in ablution would only be sufficient after defecation and not urination. Marrying a woman from the people of the book was not permissible. And divorce would only become valid if it took place in the presence of two trustworthy witnesses.

They also says if a man misses the later evening prayer by falling asleep till past midnight, when he wakes he must make compensate what he missed, but fast next morning by way of compensation for his omission. If a woman shaves her hair, she must make the same compensation as for unintentional murder. If one tears his garment at the death of a son or a wife must pay the same compensation due for perjury. If a man unknowingly marries a woman who has a husband already, he must pay five dirhams in alms. One who has twice suffered chastisement for wine-drinking must suffer death for a third offence. The beer-drinker is to be chastised like the wine-drinker. A thief's hand should be amputated from the roots of the fingers, the palm being left; but if he steal a second time, his left foot shall be amputated. If he steal a third time he shall remain in prison till he dies. They regard the fish *jirri* as unlawful food, as also what is slaughtered by *'the People of the Book:'* They also make it a condition of slaughtering that the *qiblah* must be faced.

There are many utterly evil beliefs of the Rāfiḍah. They have been deprived from (getting the reward of) prayer because they do not wash their feet for *wuḍū'*, and they were deprived of congregation because they required a faultless leader, and they were inflicted with insulting the Companions.

Allāh's Messenger (ﷺ) said: "Do not abuse my Companions, for if any one of you spent gold equal to (mountain) Uhud, it would not

be equal to a *mudd* or even a half *mudd* of one of them."[114]

'Abdullāh Ibn 'Uwaym Ibn Sā'idah said: Allāh's Messenger (ﷺ) said: "Allāh has chosen me, and He chose Companions for me. He made them my deputies, supporters and in-laws. Whoever abuses them then may the curse of Allāh's, His Angels and all people be upon him. Allāh will not accept from him any obligatory forms of worship, or voluntary ones."[115]

Suwayd Ibn Ghafalah reported that once he passed by a group of Shī'ahs who were talking about Abū Bakr and 'Umar in derogatory terms. Then he visited 'Alī Ibn Abī Ṭālib and told him: "O Leader of Believers, I passed by a group of your companions while they were referring to Abū Bakr and 'Umar in derogatory terms. If they did not believe that you secretly feel as what they said openly, they would not have dared to say it." 'Ali replied: "I seek refuge with Allāh! I seek refuge with Allāh from secretly feeling anything towards the two of them other than what the Prophet (ﷺ) entrusted to me. May Allāh curse anyone who holds inside himself anything but goodness and gratitude towards both of them. (They were like) two brothers to Allāh's Messenger (ﷺ), his two companions, his two assistants, may Allāh's Mercy be on both of them."

Then 'Alī got up with tears in his eyes, holding onto my hand until he entered the *masjid*. Next he ascended the *minbar* and sat at its top, holding onto his beard and looking at it until people gathered. After having made a brief but eloquent speech, he added: "What is wrong with those who make allegations about the two masters of Quraysh, the two fathers of the Muslims, allegations which I would never say or ever want to hear others say; and for which I may be punished. By

[114] Bukhārī 7/21/3673 and Muslim, 4/1967/2541.

[115] Abū Nu'aym in *al-Ḥilyah*, 2/11.

he who split the seed and created the soul, only a pious believer loves them, and only a wretched sinner hates them. Those two accompanied Allāh's Messenger, commanding all that was good and prohibiting all that was evil; who became angry with wrongdoers and punished them based on truth and honesty alone. In their rulings, they did not overstep the opinions of Allāh's Messenger. In fact, their opinions always coincided with those of Allāh's Messenger, and the believers were pleased with both of them throughout their respective caliphates.

The Messenger of Allāh (ﷺ) appointed Abū Bakr to lead the believers in their prayers for the last nine days of his life. The believers, subsequently, made him responsible for their affairs, and gave him their *zakāh.* They willingly pledged allegiance to him and I was the first from Banu 'Abdul-Muṭṭalib to confirm his leadership. He disliked leadership and wished that one of us would take his place. By Allāh, he was the best of those who remained after the Prophet (ﷺ); the eldest, the kindest, and truly the most compassionate and pious. He was like Angel Mīkā'īl (*'alayhis-salām*) in his benevolence, and like Prophet Ibrāhīm (*'alayhis-salām*) in his willingness to forgive and his dignified bearing. He took the path of the Prophet and passed away on that path.

After Abū Bakr, 'Umar took command, and I was among those pleased with his appointment. He ruled according to the code of Allāh's Messenger and his Companion, Abū Bakr (*raḍiyAllāhu 'anhu*), following their footsteps the way the young camel follows its mother. I swear by Allāh, he was kind and gentle with the weak, a champion of the cause of the oppressed and without any blame concerning Allāh's religion. Allāh manifested examples of the truth through him and made the truth a part of him to such a degree that we used to think that an Angel was speaking with his tongue. Allah made his

conversion a strengthening factor for Islām, and placed in the hearts of the hypocrites a fear of him, and in the hearts of the believers love for him. Allāh's Messenger (ﷺ) compared him to Angel Jibrīl (*'alayhis-salām*) in his harshness towards the enemies of Islām. So who among you can be compared to the two of them?! May Allāh's Mercy be upon them, and may Allāh provide us with the ability to continue in their paths. Let whoever loves me, love them, for whoever does not love them has angered me, and I will have nothing to do with him. If I hear anymore derogatory talk about the two of them, I will punish the offenders severely. After today, whoever is brought before me will get the punishment of a slanderer. Verily the best of this nation after its Prophet were Abū Bakr and 'Umar (*raḍiyAllāhu 'anhumā*). Then Allāh knows who is the best, I am saying this asking Allāh's forgiveness for both you and myself."[116]

'Alī (*raḍiyAllāhu 'anhu*) said: At the end of time,. a group of people called *"Al-Rāfiḍah"* will pretend to be from our allies. They will not be from our allies because they will curse Abū Bakr and 'Umar (*raḍiyAllāhu 'anhumā*). Strive aginst them [to establish the truth] wherever you find them.[117]

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[116] Al-Lālikā'ī in *Sharḥ Usūl I'tiqād Ahlu'l-Sunnah,* 7/1295/2456.

[117] Al-Lālikā'ī in *Sharḥ Usūl I'tiqād Ahlu'l-Sunnah,* 7/1456/2807.

[6:3]
The Devil's Deception of *al-Bāṭinīyyah* (الباطنية)

Bāṭinīyyah is a group of people who pretended to be Muslims and leaned toward Shī'ism. Their beliefs and actions were totally inconsistent with Islām. The crux of their beliefs was the denial of the Creator, Prophecy, rituals and resurrection. However, they did not show this at first as they pretended to affirm that Allāh was the Truth, that Muḥammad was His Messenger and that the religion was true. But they said that there was a hidden secret behind all of these beliefs, so Iblīs played with them and beautified their doctrine in their eyes. They had varying doctrines, and scholars gave them eight different titles:

The first title was al-Bāṭinīyyah (الباطنية):

They were called this because they claimed the apparent texts of Qur'ān and Sunnah had hidden meanings. To them, the apparent meanings were meant for simple folk, and hidden meanings were signs that only wise people could understand. They claimed that whoever did not stimulate his intellect, into the hidden meanings was just like a person who was chained with religious obligations. Whoever elevated himself to understand the hidden meanings was free from fulfilling religious obligations.

They believed that it was they whom Allāh referred to in saying:

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

> "He relieves them of their burden and the shackles which were upon them."
>
> [*al-A'rāf* (7): 157]

Their objective was to eliminate outward obligatory rituals. This was so they could nullify Sharīʿah.

The second title al-Ismāʿīlīyyah (الإسماعيلية):

They were given this title after a leader of theirs: Muḥammad Ibn Ismāʿīl Ibn Ja'far. They believed that he was the last of Imāms because he was the seventh of them, and so was the number of heavens, earths and weekdays.

Abū Jaʿfar al-Ṭabarī said in his *"al-Ṭārikh"*: A man from Al-Rāwandiyyah by the name of Al-Ablaq was suffering from leprosy, and he claimed that the spirit that was in ʿĪsā Ibn Maryam (*ʿalayhis-salām*) came to ʿAlī Ibn Abī Ṭālib (*raḍiyAllāhu ʿanhu*) then to each of the Imāms until it reached Ibrāhīm Ibn Muḥammad.

They made permissible everything that was not. One of them used to invite people to his house, feed them and give them something to drink, then would ask them to have relations with his wife. When news of this behavior reached Asad Ibn ʿAbdullāh he killed and crucified them. However, they continue to behave that way until this day.

They used to climb high hills and threw themselves as if they were flying, and would die once they hit the ground.

They attacked people with their weapons while yelling: O Abū Jaʿfar, it is you, it is you (you are God).

The third title al-Sab'īyyah - The Seveners (السبعية):

They were given this title for two reasons: The first was what we have explained previously about the number seven. And the second reason was that they claimed that the lower world was controlled by seven planets: Saturn, Jupiter, Mars, Venus, the Sun, Mercury and the moon.

The fourth title was al-Bābakīyyah (البابكية):

They were the followers of Bābak al-Khurramī, who was an illegitimate child and came from Azerbaijan in the year 201AH. He gained a large following, and used to ask his followers to bring their beautiful sisters and daughters to him. His ordeal continued for twenty years, during which he killed eighty thousand people, some say he killed fifty five thousand and five hundred people.

Al-Mu'tasim sent Afshīn to fight him. He brought Bābak and his brother in the year 223AH. His brother told him: Bābak, you have perpetrated what no one before has perpetrated, now exhibit unparalleled endurance. Bābak said: You shall witness my patience. When they were brought into the presence of Mu'tasim, the Caliph ordered their hands and feet to be amputated before him. The executioner commenced with Bābak, whose right hand was amputated. As the blood began to flow, Bābak began to smear it with the whole of his face, until it was entirely disguised. Al-Mu'tasim asked Bābak why he did this. He replied: I was afraid the blood might flow out to such an extent that my face would be left pale, in which case those present might conclude from this paleness that I was afraid of death, supposing this rather than the loss of blood to be its cause; hence I smeared the blood all over my face that no such paleness might be seen. Then he was beheaded and set on fire. The same was done to his companions and not one of them uttered a cry or a groan.

Some of the Bābakis still exist, it is stated that their men and women gathered once a year. They used to turn the lights off and have relations with one another arbitrarily. They claimed this to be a form of permissible pursuit.

The fifth title was al-Muḥammirah (المحمرة):

They were given this title because they used to paint their clothes red during the days of Bābak.

The sixth was al-Qarāmiṭah (القرامطة):

About the origin of which the historians take two different views. One of these is that a man from the region of Khuzistan came to the arable land of Kufah, made profession of asceticism, and urged the claims to the sovereignty of a member of the Prophet's (ﷺ) house. He lodged with a man named Karmitah so nicknamed because of the redness of his eyes; the word meaning 'sharpeyed' in Nabataean. The man was arrested by the governor of the district and imprisoned; but he left the key of the room under his head, when he went to sleep, and a slave girl who had pity on the man took the key, unlocked the room, let the man out, and returned the key to its place. When the man was sought and could not be found people's delusion about him increased. He went off to Syria, where he took the name of his host, Karmitah, which he presently abridged to Qarmat. His functions were inherited by his family and his descendants.

The second opinion is that the name was given to these people after a man named Ḥamdān Qarmat, who was one of their first missionaries; a number of people were converted and were called Qarāmiṭah or Qarāmiṭīyyah. The man himself was of Kufah, and inclined to asceticism; meeting on a road one of the Bāṭinī missionaries, who was driving some cattle in the direction of a village he asked this driver, whom he did not know, whither he was going. The

man mentioned Ḥamdān's village. Ḥamdān said to him: You had better mount one of the herd or you will be tired. -The man replied: I have not been ordered to do so. Apparently then (said Ḥamdān) you only act under orders. The man said, Yes. -Then by whose order (asked Ḥamdān) do you act? He said: By the orders of my master and yours, the master of this world and the next. You mean (said Ḥamdān), the Lord of the worlds. You are right, he replied. Then what (asked Ḥamdān) is your purpose in the village whither you are making? I have been ordered (he replied) to call its inhabitants from ignorance to knowledge, from error to guidance, from misery to happiness; to rescue them from the abysses of degradation and poverty, and put them in possession of what will render them independent of toil. Hamdan said to him: Rescue me (may Allāh rescue you!) and shed on me such light as will vivify me; how much I need the like thereof! I have no orders (the man replied) to divulge the hidden mystery to anyone till I have confidence in him and can covenant with him. State your covenant (said Hamdan) for it will be binding on me. It is (said the man) that you shall give me and the sovereign an oath by Allāh that you will not divulge the secret of the sovereign which I will communicate to you or my secret either. Ḥamdān took the oath, and the missionary proceeded to instruct Ḥamdān in the various departments of his nescience, till he had led him quite astray and obtained his assent. Ḥamdān then himself became a missionary and indeed one of the founders of the heresy; and his followers were called Qarāmiṭiyyah or Qarāmiṭah. His functions were inherited by his family and his descendants, one of the most energetic among them being a certain Abū Sa'īd, who came forward in the year 286, became mighty, slaughtered innumerable victims, destroyed Masjids, burned Qur'āns, assaulted the pilgrims, and made laws for his family and his companions, to whom he told various absurdities. When he went to battle he would say that he had been promised victory at this hour. When he died, a dome was built over his tomb, at the top of which they placed a bird made of gyp-

sum; when this bird flies, they said, Abū Sa'īd will come forth out of his tomb. By the tomb they placed a horse, a suit of clothes and arms. The Iblīs had persuaded these people that if there was a horse by the tomb of a dead man, he would be raised up riding; whereas if there were no horse, he would be raised walking. The followers of Abū Sa'īd used to invoke God's favour upon him when mentioning his name, but not when they mentioned the Prophet (ﷺ) saying: What, shall we eat the food of Abū Sa'īd and invoke God's favour on Abū'l-Qāsim? Abū Sa'īd was succeeded by his son Abū Ṭāhir, who acted like his father, attacked the Ka'bah, seized the treasures which it contained, prised out the Black Stone and took it to his own town, making people suppose that it was Allāh (the Mighty and the Majestic).

The seventh title was al-Khurramīyyah (الخرمية):

The term Khurrām referred to anything that brought pleasure to people. The idea of this title was to bring people's attention to following desires and pleasures and to eliminate obligatory duties. This title initially was given to Al-Mazdakiyyah. They were the promiscuous Zoroastrians who made permissible unlawful women, and all that was prohibited. Both groups had the same titles because they shared the same doctrine.

The eighth title was al-Ta'līmīyyah - the Educationists (التعليمية):

They were given this title because their doctrine was to invalidate the use of intellect and to call for the following of the faultless Imām because knowledge was only attained through being taught (and not using one's intellect).

Section One:
The Reason Why *al-Bāṭinīyyah* Entered into Misguidance

Know that these people intended to depart (from their) religion, so they consulted with some Zoroastrians, Mazdakis, Dualists and atheist philosophers to reduce the effect Muslim scholars had on them. Muslim scholars were successful in refuting their arguments of denying the Creator, Messengers and resurrection. They saw that they were unable to retaliate against Muḥammad's (ﷺ) affair (i.e. Islām). So they concluded that they had no option but to pretend to follow the Muslim sect that was most accepting of illogical things, which were the Rāfiḍah. They pretended to feel sorry for what happened to members of the Prophet's (ﷺ) Family, and cursed those early Muslims (Prophet's (ﷺ) Companions) who transmitted Sharī'ah to us.

Once they become disreputable in the eyes of the Rāfiḍah, they paid no attention to what they transmitted, and it will be possible for us gradually to seduce them from the religion. Should any remain among them who cling to the literal expressions of the Qur'ān and the traditions, we shall make them understand that those expressions hide certain mysteries; that the person who is deceived by the literal expressions is a fool, whereas sagacity consists in believing their hidden sense. We shall then communicate our own beliefs to them, asserting that they are what is meant by the literal expressions which they possess; if we augment our numbers with these, it will be easy for us gradually to gain over the rest of the sects. They then said: Our plan will be to choose a man who will help our system, whom we shall declare to be one of the Prophet's (ﷺ) house, whom everyone ought to follow, and whom it is their duty to obey, in as much as he is the representative of the Prophet (ﷺ), preserved by Allāh from all error or failing. Next, this summons must not be

issued in the near neighbourhood of the Representative whom we have designated as infallible; for near neighbourhood pierces the veil, whereas if long distance intervene one who responds to the invitation cannot investigate the character of the Imām or ascertain the truth about him. Their design in all this is power and mastery over men's possessions; further to avenge themselves for the shedding of their blood and the despoiling of their goods in former times. This is the end at which they aim and the principle on which they started.

Section Two
The Plots of the *al-Bāṭinīyyah*

They used to attempt to judge people's personalities in order to determine who they could deceive. If they noticed that their victim was leaning towards asceticism they would call him to trustworthiness, truthfulness, and abandoning lusts.

And if they saw him leaning towards lewdness they would convince him that performing religious rituals was stupidity, that being god-fearing was foolishness, and that intelligence implied following desires, because life is too short. To each person they affirm what is agreeable to the system which he holds; they then suggest doubts about his beliefs. The people who respond to them are either fools or descendants of the Sasanian kings and Mazdians the empire of whose ancestors was terminated by the light of Islām, or people anxious for power but unbefriended by fortune to whom they promise the realization of their hopes: or someone, who would like to raise himself above the vulgar level and cherishes the idea of initiation into realities: or a Rāfiḍah whose religion involves reviling the Companions: or some heretical philosopher, dualist, or person bewildered about religion; or some individual whom love of pleasure has enslaved, and who finds the prescriptions of the law annoying.

Section Three:
Mention of some of their beliefs

Abū Ḥamīd al-Ṭūsī al-Ghazālī says: the Bāṭinīyyah are people who profess Islām, and are inclined to Rejection; but both their beliefs and their practices conflict with Islām. One of their doctrines is the existence of two gods, from eternity, their existence having no commencement in time, only one of the two is the cause of the existence of the second. The prior of the two ought not to be described as existent or non-existent, being neither, also being neither known nor unknown, neither possessing attributes nor lacking them. From the prior there arose the latter, who is the first created being, then there arose the universal soul.

According to them, the Prophet is an expression for an individual on whom a pure and saintly faculty has emanated from the prior through the medium of the latter; Jibrīl (*'alayhis-salām*) they hold, is an expression, for the intelligence which descends on him (the Prophet(ﷺ)), not for an individual. They are agreed that there must be in every age an Imām who is infallible; maintaining the truth, to whom resort should he made for the interpretation of the literal expressions, equal to the Prophet (ﷺ) in infallibility.

They reject the *'return'* (in the sense of the Resurrection), holding that return means the return of a thing to its origin, and that the soul will return to its origin. As for the prescriptions of the law, it is reported of them that they waive them altogether, and permit all forbidden things; only when this is stated concerning them, they deny it, vowing that there must be such prescriptions for a human being, only he is released from them when he becomes acquainted with the hidden meaning of the literal expressions. Being unable to divert people from the Qur'ān and the Sunnah, they diverted them

from their meanings to fictions of their own devising: had they openly rejected them, they would have been executed. So they say the meaning of uncleanness is premature divulging of the mystery to a neophyte: of ablution renewal of the covenant to a person who has done this: of adultery communicating the seed of esoteric knowledge to one who has not previously entered into the covenant: of fasting abstaining from revealing the mystery. The Ka'bah is the Prophet (ﷺ): the Door is 'Alī: the Deluge is the deluge of knowledge wherein the adherent to fallacy is drowned: the Ship is an amulet which protects him who responds to their call. The Fire of Ibrāhīm (*'alayhis-salām*) is an expression for the wrath of Nimrod, nor for any actual fire; the Sacrifice of Isḥāq (*'alayhis-salām*) means taking the covenant: the staff of Mūsā (*'alayhis-salām*) means his argument; Yajūj and Majūj are the literalists.

Other authors assert that according to them when Allāh created the spirits, He showed Himself among them, so that they had no doubt that He was one of themselves, but presently they recognised Him, the first who did so being Salmān al-Farisī, al-Miqdād and Abū Dharr (*raḍiyAllāhu 'anhum*); the first of those who failed to do so and is called Iblīs, was 'Umar Ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*), with other - these are the absurdities which precious time should not be wasted in enumerating.

Now people of this sort are not attached to some fallacy, so that they can be argued with; they merely invent out of their own misguidance what they please. If discussion with one of them should come about, he should be asked: Do you know these things which you assert necessarily or by study, or by transmission from the infallible Imām? If he reply Necessarily, How then (we ask) is it that persons of sound intellect disagree with you? Further if a man - might so glibly claim necessity for anything that he fancied, it should be possible to silence him by claiming necessity for what contradicts

his claim. If you say by study (we answer) is with you valueless; for that is controlled by the reason, and with you reason is untrustworthy. If you say from an infallible Imām we answer: What is it that induces you to accept his words without a miracle, and abandon the words of the Prophet in spite of miracles? Further how can you be sure but that what has been heard from the infallible Imām may not have some hidden sense other than the literal?

Next they may be asked: Should these hidden senses and explanations be concealed or revealed? If they say Revealed, then we ask: Why did Muḥammad conceal them? If they say Concealed, we ask: How then can it be lawful for you to divulge what the Prophet had to conceal?

Ibn 'Āqil says: Islām has come to grief between two sects, the Bāṭinīyyah and the Literalists. The Bāṭinīyyah abrogate the literal sense of the Sharī'ah by the interpretations which they claim to give, for which they have no evidence: so much so that there is nothing left in the Sharī'ah to which they do not assign a hidden meaning, causing the obligatory to be non-obligatory, and the forbidden to be non-forbidden. The Literalists (*Ahlu'l-Ẓhāhir*), on the other hand, take hold of everything according to the literal expression even where there must necessarily be an explanation that is not the literal sense. The truth is between these two positions, which is that we should accept the literal sense where there is no evidence to divert us from it, and reject every hidden meaning where the Sharī'ah furnishes no evidence for its existence.

Were I to meet the head of the sect called Bāṭinīyyah, I should not tread with him the path of knowledge, but that of rebuke and scorn for his intellect and those of his followers. I should say to him: Hopes have certain paths that they can tread and destinations which they can reach; and it is folly to place hope where despair should be placed.

Now of all the sects which have covered the earth the most plausible is that Islāmic system, which you profess, which you are anxious to ruin. It has obtained such hold that the desire to weaken it, let alone to destroy it, is folly. Each year it has an assembly at *'Arafah*, each week in the cathedrals, each day in the *masājid*. When then can you aspire to render turbid this swelling ocean, to eclipse this brilliant phenomenon? Over the quarters of the globe each day thousands of us hear the call to prayer with the words I attest that there is none worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh (ﷺ). The utmost that you can attain is a private conversation, or the commander of a fortress, who, if he utter a word is slain like a dog and is flung away. When can a sensible man hope that your system will prevail over this catholic system which covers the countries? I know of no one more foolish than you. This will be my line till he comes to discussion with rational proofs.

Section Four:

In the year 474 the fuel of the later Bāṭinīyyah burst into flame, and the Sultān Jalāl al-Daulah executed a number of them when he had obtained knowledge of their system: the number of persons executed exceeded three hundred. Their property was examined, and it was found that one of them had seventy rooms filled with embroidered rugs, about which he wrote a letter to the Caliph, who ordered that any person supposed to hold this doctrine should be arrested, and no-one ventured to intercede on behalf of any of them for fear of being supposed to have an inclination towards it. This led the populace all the more to persecute anyone whom they wished, and it came to pass that any man who harboured a grudge against another would charge him with being an adherent of the doctrine, would, arrest him and pillage his goods.

The first that was known of the doings of the Bāṭinīyyah in the

days of Malik Shāh Jalāl al-Daulah was that they met for the prayer of the Feast at Sawah; the police official learned about them, arrested and imprisoned them, and then released them. Then they assassinated a *Mu'adhdhin* of Sawah, whom they endeavoured to proselytize; when he refused; they, fearing that he might delate them, they put him to death treacherously. The matter came to the ears of Niḍham al-Mulk who ordered the arrest and execution of the man suspected of the murder. He was a carpenter. Their first murder of consequence was that of Niḍham al-Mulk; they used to say: You slew one of our carpenters and we have slain in retaliation Niḍham al-Mulk. Their movement acquired serious proportions in Isfahan, and when Malik Shah died things reached such a pitch that they would kidnap a man, murder him, and fling him into a well, and people began to despair about anyone who had not returned home when afternoon approached. They examined various places, and found a woman lying on matting and never moving; they removed her and found underneath the matting forty corpses. They killed the woman and burned the house and the whole quarter. A blind man used to sit at the gate of the street in which this house was. He would ask a passerby to lead him a few steps to the street; when the passenger had got within it, the people of the house would pull him and get him in their power. The Muslims of Isfahan made a keen search after them and slew a great number of them.

The first fort of which the Bāṭinīyyah got possession was one in a Dailemite district called Rudhbar; it had belonged to Malik Shāh's friend Dumah, who when he had been put in charge of it had been suspected of adherence to these people's doctrine. In the year 483 in the time of Malik Shah this man sold the fort to them for 1200 dinars. Its first chieftain was al-Ḥasan Ibn Ṣabaḥ; originally of Marv, and secretary to the Chief 'Abdu'l-Razzāq Ibn Bahram. This was in his youth; then he went to Egypt where he learned their doctrine from these people's missionaries, to return as a leading missionary

and principal. This fort came into his hands, and his method of propagating was only to invite some simpleton who could not know his right hand from his left, or was unacquainted with affairs. He would feed the man on walnuts, honey, and coriander, so that his brain would expand. Then he would recount to him the wrongs and injuries which the family of the Prophet (ﷺ) had sustained till that got fixed in his mind. Then he would say to him. If the Azraqites and Dissidents sacrificed their lives in fighting against the Umayyads, why should you grudge your life in defence of your Imām? By this language he would leave the man fodder for the sword.

Malik Shāh had sent to this Ibn al-Ṣabaḥ summoning him to obedience, threatening him if he resisted, and ordering him to cease sending his followers to murder savants and princes; in answer to this message he said in the messenger's presence: The answer is what you shall see. He then said to a number of men who were standing in front of him: I wish to send you to your master on a certain business, and who will volunteer? Everyone of them was anxious to go. The Sultān's messenger supposed that he was entrusting them with a message. Then Ibn al-Ṣabaḥ pointed to a youth among them, and said to him: Kill yourself. The lad drew a knife, cut his throat with it and fell down dead. Then he told another to throw himself from the fort; he did so and was smashed to pieces.Then Ibn al-Ṣabaḥ turned to the Sultān's messenger and said: Tell him that I have with me twenty-thousand of these people whose obedience to me goes to this length. This is my answer. The messenger returned to the Sultān Malik Shāh and told him what he had seen. The Sultān marvelled at this, and ceased parleying with them.

They got a number of forts into their hands; and proceeded to murder numerous princes and governors. In our history we have told strange stories about these people, and see no reason to expand

on them here.

Section five:

Many an atheist with hatred of Islām in his heart has come out, worked hard, exerted himself and made plausible pretensions with which to confront his followers. The hidden purpose in belief was to wriggle out of the net of Islām, and in action to enjoy pleasures and to make lawful forbidden things. Some of them have obtained the pleasures at which they aimed, only after murdering people and doing grievous harm like Bābak the Khurramite and the Qarmatians, and the leader of the Zamj who rebelled and seduced the black slaves, promising them the kingdom. Others while persisting in their misleading lost both this world and the next, like Ibn al-Rāwandī and al-Ma'arrī. Ibn al-Rāwandī used to accompany Rāfiḍah and atheists and when he used to get reprimanded for doing so, he used to say: I only wish to learn their teachings.

Whoever studies the case of Ibn al-Rāwandī finds him a leader of heretics. Later he wrote a book *"Al-Dāmigh"* (the destroyer) claiming that it destroyed Islām. Glory to He who destroyed him and took his life while he was in his youth. He used to claim that the Qur'ān had contradictions and lacked eloquence.

As for Abū'l-'Alā, his poems make no secret of their heresy; he went to all lengths in his hatred of the Prophets, but all through floundered about in his attempts to mislead, being afraid of execution, till he died in his destitution.

There will always be people like this, however, recently their light has dwindled by Allāh's Praise. There only remain such Bāṭinīs who hide themselves, and such pretenders to philosophy as conceal their

opinions. These indeed are the most misleading, the most contemptible, and the most foul. We have explained the doings of a number of both these parties in our History, and see no reason to deal with them at length.

CHAPTER SEVEN

The Devil's Deception of the Scholars (*al-'Ulāma'*) in different divisions of Knowledge

Iblīs follows many techniques in deceiving people. Sometimes he follows the straight forward techniques of making people surrender to their lusts.

Other times he follows ways that are too subtle for scholars to notice. I will mention examples of these ways (and methods). Mentioning all of Iblīs's techniques would take too long.

And Allāh is the Protector.

[7:1]
The Devil's Deception of the Reciters (*al-Qurra'*) [of the Qur'ān]

An example of this is for reciters to become keen on learning odd (invalid) versions of *qirā'āt* (recitation). They spend most of their lives in collecting these versions and teaching them to others. They do this to the point that they miss out on performing their obligatory rituals. Sometimes a Imām may be fluent at recitation, but not well versed in what invalidates prayer.

Had these people contemplated, they would have realised that the objective is to memorise, understand and follow the Qur'ān, to be keen on reforming one's self and purifying one's manners, and then to move onto other important religious sciences.

Al-Ḥasan al-Baṣrī said: The Qur'ān was revealed to be acted upon. Instead, people took its recitation as the (required) deed.

He meant that they only recite it without acting upon it.

Another example is that some readers recite an odd mode of style in prayer instead of using the agreed upon modes.

Scholars say that prayers are not valid if such versions are used for recitation. Those who do so only showoff to gain people's recognition, while he sees himself as a person who is dedicating much of his time to the Qur'ān.

Others recite the same words but from different versions; so he would say: Maliki (مَلِكِ), Māliki (مالك) and Mallāki (ملاك). This is not permissible because it goes against the flow of the Qur'ān.

Others recite all verses with *sajdah* in them one after the other, and others do the same with verses containing *takbīr*. This is disliked.

Also, some of them burn many candles (to light up the place in which they are reciting Qur'ān). This is a waste of money, an imitation of the Zoarastrians, and a cause for women and children to gather in a manner causing mischief. Iblīs makes them think that this is a form of glorification of Islām, when in fact; glorification of Islām is achieved by implementing its rules.

Some readers also listen to two or three reciters at the same time. It is impossible to comprehend all of these recitations simultaneously. Then he (boastfully) writes that he has read with so and so.

Another example is that some reciters compete to see who recites more in one day. I have seen some of these people reciting the entire Qur'ān three times in one long day. The general public would gather to watch. Iblīs deceives them to believe that there is reward in this. In fact, recitation must be for Allāh's sake, not to be praised for it by others, and it must be done slowly.

Allāh (the Mighty and the Majestic) said:

لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ

> "That you might recite it to the people over a prolonged period."
>
> [*al-Isrā'* (17): 106]

And said:

وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ۝٤

> "and recite the Qur'ān with measured recitation."
>
> [*al-Muzzammil* (73): 4]

Another example of such errors is when some readers innovate methods of recitation according to melodious rhythms. Aḥmad Ibn Ḥanbal disliked this method of recitation; and on the other hand al-Shāfiʿī said: Listening to the songs of desert Arabs is permissible, and so is reciting in accordance with rhythms and a beautiful voice.

Al-Shāfiʿī was referring to what was practiced during his time. They only used very slight rhymes, but these days, reciters use musical rules. The closer their recitation gets to singing, the more disliked this action becomes. And if it becomes excessive to the point of taking the Qur'ān outside of what it is meant for, then this is prohibited.

Another example is some reciters taking lightly committing of some sins, such as back-biting. They may even commit bigger sins thinking that memorisation of the Qur'ān would alleviate punishment. They based this belief on the Prophet's (ﷺ) saying: "If the Qur'ān were put inside a container (i.e. memorised by man), it would never burn."[118]

This is from Iblīs's deception of them. The punishment of a knowledgeable person (for committing sins) will be more severe than that of an unknowledgeable person because the added knowledge increases a person's liability.

The fact that the reciter did not respect what he has memorised (while committing sin) is another sin in itself. Allāh (the Mighty and the Majestic) said:

أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ

"Then is he who knows that what has been revealed to

[118] Al-Tabarānī in *al-Kabīr*, 17/169, and it is weak.

you from your Lord is the truth like one who is blind?"

[*al-Ra'd* (13): 19]

And

مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ

"Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled."

[*al-Aḥzāb* (33): 30]

Let us confine ourselves to this in what concerns the Reciters.

[7:2]

The Devil's Deception of the Ḥadīth Traditionalists (*Aṣbāb ul-Ḥadīth*)

Some people have spent their entire lives in acquiring ḥadīths, traveling to gather it and seeking high chains of narration and extraordinary texts. Such people are of two types:

One type included those interested in preserving Sharī'ah by determining authentic Traditions from unauthentic ones. They aught to be thanked for this effort, however, Iblīs may persuade them to spend too much time in gathering ḥadīth at the expense of performing obligations and learning that which they must learn and learning the meanings of the ḥadīths.

If someone says: But many of the Salaf practiced this, such as: Yaḥyā Ibn Ma'īn, Ibn Al-Madīnī, Al-Bukhārī and Muslim.

We say that these individuals were able to reconcile between gaining knowledge and seeking ḥadīth. The shortness of chains of narration and the scarcity of ḥadīth made it possible for their lives to accommodate both (seeking knowledge and seeking ḥadīth).

As for our days, the chains of narration have become too long, and the books published in ḥadīth are large in number, so it became very rare to find someone able to accommodate both affairs. We see that some ḥadīth scholars spend fifty years in acquiring and compiling ḥadīths but know nothing of their meanings, and if something happens to them during prayer, they would seek assistance from some junior students of *fiqh* who attend his ḥadīth sessions.

This was the reason why many have attacked ḥadīth scholars. They

say: They are only sacks of book who do not know what is in them.

Also, some of them might act upon a ḥadīth that has been abrogated, or follow a poor understanding of a ḥadīth. Al-Khaṭṭābī said: Some of our teachers used to narrate the ḥadīth that says: "The Prophet (ﷺ) forbid from *ḥilaq* on Friday", but used to pronounce the word *ḥilaq* as *ḥalq* instead, meaning: not to cut one's hair. My teacher spent forty years not cutting his hair on Friday until I once told him that the proper pronunciation was *"ḥilaq"* meaning to sit in circles (*ḥalaqas*) before Friday prayer. This is so those attending the Friday prayer do not get distracted with talking in these circles. My teacher who was a righteous person responded: You have relieved me.

Ibn Shāhim composed many works on Tradition, the smallest of them one volume and the largest a commentary in thousand volumes; yet he knew nothing about law. Some of them ventured to give legal opinions that were erroneous for fear of being thought ignorant. Some became laughing-stocks in consequence of their opinions. One of them was asked a question about the division of an inheritance, and wrote in reply let it be divided in accordance with the ordinances of Allāh.

We were informed by Muḥammad Ibn Abī Manṣūr in a Tradition going back to Ibrāhīm al-Ḥarbī that he said: I was told that a woman came to 'Alī Ibn Dāwūd while he was repeating Traditions, having in front of him some thousand persons. She said to him: I have sworn to give my wrapper in alms. He said: How much aid did you pay for it? She replied: Twenty-two dirhams. He said: Then go and fast twenty-two days. When she had left, he began to lament saying: Alas, we made a mistake. We ordered her to perform the atonement, for a repudiation.

We have seen during our times those who acquired books and traditions but never understood what they had acquired.

Some of them do not memorise the Qur'ān or the pillars of prayer. They preoccupied themselves with that which was less important and neglected that which was more important. This was from Iblīs's deception.

The second type is comprised of those who had no interest in determining authentic traditions from those unauthentic. Instead, they sought after extraordinary (and unique) narrations and narrations with shorter chains of narrators. They traveled only so that they could say: I met so and so, and I possess chains that others do not have.

Some students came to Baghdād and they used to take their teacher to a farm called Raqqah on the bank of the Tigris river. After listening to the teacher, they would go and tell others that they had received this ḥadīth in Raqqah without specifying that it was from the farm near the Tigris. So the listener would think that they have travelled to the Raqqah that is in Shām.

Others used to sit with the teacher beyond the Euphrates river and later narrate: So and so narrated to me from beyond the river, so that listeners think that he traveled to Khurāsān.

Others used to say: I heard so and so narrate to me during my second or third journey (seeking ḥadīth). This is so people would think that he went through many journeys to acquire ḥadīth. Allāh did not bless his efforts, and he died (young) while seeking knowledge.

All of this is far from sincerity. Their objective was leadership and

showing off, and this is why they sought extraordinary traditions. In fact some students used to travel to a teacher whose name starts with the letter "*Qāf*" or "*Kāf*" just so he could include him in his diary of teachers.

Section One:
Slandering and Backbiting

It is of Iblīs's deception of ḥadīth enthusiasts that they slander one another just for spite, and they frame this slandering as if it were a part of practicing *al-Jarḥ wa'l-Ta'dīl* (discrediting and crediting of narrators) which was used by early scholars. Allāh knows best their intentions.

The proof that these people have bad intentions is that they do not criticise their teachers. Early scholars were not like this, 'Alī Ibn Al-Madīnī used to narrate his father's traditions and then say: however, the Shaikh's (i.e. his father's) ḥadīth is not all that (trustworthy in narration).

Al-Muḥāsibī said about backbiting: be cautious of it for it is the most evil of gains. What do you think of something that strips you of your reward (from your righteous deeds) and gives it to your opponents? On Judgment Day, trading will not be through currency, it will be using deeds.

You must be cautious of it and realise its sources. As for the backbiting that is committed by ignorant people, its source is spite and jealousy. And as for that which is committed by scholars, its source is fooling one's self into believing that it is a form of advice.

If an advice seeker comes to tell you: "I want to give my daughter in marriage to so and so," and you have known this person to be a man of innovation, you should persuade the person against this idea gently. Or if an advice seeker asks about keeping his money in someone's trust, and you have known this person not to be trustworthy, then you should persuade him against this gently.

As for the source of backbiting with regards to reciters [of Qur'ān] and worshippers, it is in pretending to pray for a person in private after mentioning his faults in public, which is backbiting.

As for the source of backbiting committed by leaders and teachers, it is in demonstrating feelings of sorrow towards someone. They would say: "Poor so and so, he has been afflicted with such and such problem, we seek refuge with Allāh from being let down. I only mention his faults so everyone prays for him."

We seek refuge with Allāh from backbiting whether explicit or implicit. Be watchful of backbiting for the Qur'ān has mentioned how bad it is. Allāh (the Mighty and the Majestic) said:

وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

> "And do not backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it."
>
> [*al-Ḥujarāt* (49): 12]

Another aspect of Iblīs's deception of ḥadīth scholars is to narrate a fabricated ḥadīth without mentioning that it is fabricated. This is an atrocity against religion. They aim to appear knowledgeable of

many ḥadīths. He (ﷺ) said: "Whoever narrates a ḥadīth thinking that it may be a lie, then he is a liar."[119]

Another of Iblīs's tricks is for narrators to narrate ḥadīths in a manner that deceives the listener to think that the narrator has heard the tradition from his teacher, when in fact he has not. This is ugly because listeners will think that the narration is of a continuous chain when in fact it is not.

Others narrate ḥadīths that contain weak narrators and liars but without mentioning their names to the listener. They may sometimes mention them by their nicknames so no one could know them. This is an atrocity against religion because a ruling may be given and affirmed (by this false narration).

Also, they sometimes narrate traditions with trustworthy narrators, but in order to seem like they have numerous teachers, they might mention a narrator by his grandfather's name. This is disliked, and it is a form of being untruthful.

[119] Introduction of Muslim, 1/9 and *Musnad* Aḥmad 5/14.

[7:3]
The Devil's Deception of the Jurists (*al-Fuqahā'*)

In the days of old, scholars of *Fiqh* were knowledgeable in Qur'ān and ḥadīth. However, this dwindled, as these days scholars say that all we need is Qur'ānic verses that pertain to jurisprudence, and to rely on popular ḥadīth books, such as Sunan Abū Dawūd.

Sometimes they rely on reasoning that goes against authentic ḥadīths. They do so because of their lack of knowledge in the science of ḥadīth. True *fiqh* requires extracting the rulings from Qur'ān and Sunnah, so how could someone do so without having adequate knowledge of Qur'ān and Sunnah?

In addition, it is improper to derive a ruling from a narration with an uncertain authenticity. In the past it used to be difficult to make such a determination. A person needed to travel long distances, but later, books were written and authentic narrations were differentiated from weak ones. Unfortunately, contemporary scholars are too lazy to dwell into the science of ḥadīth. One scholar commented on a ḥadīth saying: "This could not have been said by Allāh's Messenger (ﷺ)!" He said also: "Our proof is a narration that was said to have been said by Allāh's Messenger (ﷺ)!" And in response to a ḥadīth that was used by his opponent, he would say: "This narration is unknown."

This is an atrocity against Islām. It is also from Iblīs's deception of *Fiqh* scholars that they spend most of their time in acquiring the techniques of debate. They claim to seek to use them to properly apply the proof to the ruling. Had this been their true objective, they would have occupied themselves with all *fiqh* matters, not just major issues that require much debate.

They do this in pursuit of fame and pride. Some of them are not well versed in a minor issue that is essential to know by everyone.

Section One:
Devil's Deception of the Jurists by involving them with Philosophers' Debating Methods

An example of this is when they put their reasoning (*qiyās*) ahead of ḥadīth. This is so they could expand the area of debate. If one of them uses a ḥadīth as a proof he becomes ridiculed, even though it is from proper manners to put the ḥadīth first.

They also made their main objective to be debating, and do not include heart softeners, such as reciting the Qur'ān, listening to ḥadīth and stories of Allāh's Messenger and His Companions. It is known that hearts do not soften by removing impurities (*najāsah*), instead, hearts are in constant need to be reminded and admonished in order to seek the Afterlife.

Matters of dispute are not sufficient to fulfill religious duties. He who does not look into the stories of early scholars would not be able to follow their path.

Human nature is like a thief. If a person interacts with people then his nature will steal (from) their habits. But once he looks into the ways of early scholars then his nature will steal (from) their habits.

Some of the early scholars used to say: I would prefer listening to one heart softening ḥadīth than to learn one hundred *fiqh* issues discussed by Shurayḥ. He said this because heart softening ought to be sought after, and there are techniques for acquiring it.

Some jurists limited themselves to debates and remained far from their own school of thought as well as the rest of *Sharī'ah* sciences. You might find a scholar of *Fiqh* who does not know much Qur'ān or ḥadīths. This is foolishness, how could they live with such a shortcoming?

Another problem is that some jurists do not admit that their opponent is correct. Sometimes they would even continue to debate him while knowing that he is on the right side. This is the worst of the worse because debate is meant to arrive at the truth.

Al-Shāfi'ī (*raḍiyAllāhu 'anhu*) said: I have never debated someone who denied a clear proof except that he fell from my eye. And if he accepts the proof then he would gain reverence in my heart. I have never debated anyone and cared who arrived at the truth, him or me. If he did then I would take his side.

Another problem is that debating reveals hidden aspirations of leadership. Some debaters tend towards arrogance, stubbornness and the use of foul language, turning the debate into a competition of who can put the other down more.

They also take backbiting lightly when telling others about the events of the debate. They would say out of spite: I debated so and so and he had nothing to say.

Iblīs has also deceived them to believe that *fiqh* was the only religious science, and they would describe ḥadīth scholars as those who understand nothing. They forget that ḥadīth was the basis (of *fiqh* rulings). And if they heard heart softeners they would say: this is speech of preachers.

Another problem is that they provide *fatwā* (religious verdicts) be-

fore being qualified to do so. It would have been better for them to refrain from giving *fatwās* in complicated matters.

'Abdu'l-Raḥmān Ibn Abī Laylā said: I have met one hundred and twenty of the Messenger's (ﷺ) Companions, when one of them was asked to give a verdict he referred the question to the person next to him. They continue to do so until the question ended up being referred to the first person asked.

And he also said: I have met one hundred and twenty of the Messenger's (ﷺ) Companions in this *masjid*. Each one of them wished that his brother would speak and give *fatwā* instead of him.

Ibrāhīm Al-Nakh'ī was once asked a question. He replied: Have you not found anyone other than me to ask this question?

Mālik Ibn Anas (*raḍiyAllāhu 'anhu*) said: I have never given a verdict before asking seventy scholars (about this verdict). Do you think I should give *fatwā*? His students responded: Yes. He was asked: what if we said: 'No'. He said: I would have refrained from *fatwā*.

This was the habit of the Salaf because of their fear of Allāh (the Mighty and the Majestic). He who looks into their biographies will gain good manners.

Section two:
Getting Close to Rulers and Sultāns

It is from Iblīs's deception of Scholars of *Fiqh* to make them intermingle with rulers and Sultāns. They look away from their faults and never admonish them in spite of their ability to do so. Some of them might even give *fatwās* allowing them to do things just for worldly gain. Three aspects of harm are involved with such behavior:

First: The ruler assumes that had he not been on the right path, then the scholars would have admonished him. And had my wealth been gained through illegitimate ways, scholar would not have eaten from it.

Second: The general public will think that this ruler, his wealth and his actions are fine because the scholar of *Fiqh* is always visiting him.

Third: The scholar himself ruins his religion. Sometimes the scholars use an excuse just to (be able to) mix with the rulers. They say: "We will only visit the ruler to intercede for so and so." However, what proves that this is from the devil is that if someone else goes to intercede he would get annoyed, and might even attack that person for visiting the Sultān.

Iblīs also deceives them to take from the ruler's wealth. It is known that if the ruler's money was from an impermissible source then it would be a sin to take from it. And if it was from a suspicious source then it is best not to take from it. And if the money was gained from a permissible source then the scholar ought to only accept an amount that was appropriate in return for his services.

The general public might follow the scholar's footsteps in taking

that which is not theirs.

On the other hand, Iblīs has deceived some scholars who refrained from frequenting the Sultān to backbite scholars who do. Thus they combine between two problems: backbiting others and glorifying themselves.

In general, frequenting the Sultān entails great dangers because the intention might be proper at first, but after receiving good treatment, intentions change, and the scholar begins to flatter the Sultān and stops admonishing him.

Sufyān al-Thawrī used to say: I am not worried about them (the Sultān) insulting me. I worry from them acting generously towards me, so my heart becomes softer towards them.

Early scholars used to stay away from leaders because of their oppression, but leaders continued to ask for their services in matters relating to governance. A group of people thus became interested in worldly affairs and learned the sciences suitable for such positions.

The proof that they seek to please the rulers is that when rulers became interested in arguments related to creed, scholars busied themselves with *kalām*. And when rulers preferred *fiqh* debates, scholars went towards such debates. Then when leaders tended toward preaching sermons, many scholars practiced preaching.

Iblīs also persuades jurists to be lenient with respect to some prohibitions. This is why we see some of them wearing silk clothes and gold. The reason for this leniency varies:

Some of them only practice *fiqh* to conceal their true identity of being enemies of the religion. Others do so to gain a leadership

position.

And others are not enemies of religion but fall victim to their own desires and lusts. They do not have the self-control required to resist temptation, in fact they possess qualities that cause the opposite. Resistance to desires only comes with practice and referring to stories of previous scholars.

Al-Ḥasan al-Baṣrī said: A (true) Scholar of *Fiqh* is he who fears Allāh (the Mighty and the Majestic).

Iblīs also convinces jurists to look down at preachers. He convinces them not to attend their gathering because to them they are not more than storytellers. The devil's objective is to keep them away from gatherings that soften the heart and bring humility.

"Storytelling" should not be a reason for condemnation, as Allāh (the Mighty and the Majestic) said,

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ

"We relate to you, [O Muḥammad], the best of stories."

[*Yūsuf* (12): 3],

and He said:

فَاقْصُصِ الْقَصَصَ

"So relate the stories."

[*al-A'rāf* (7): 176]

Storytellers were condemned because most of them narrate stories that do not include useful knowledge; and most of them tell lies and mix up stories with each other.

On the other hand, if the stories are true and constitute good

advice, then story telling should be praised. Aḥmad Ibn Ḥanbal used to say: People are in great need of a truthful storyteller.

[7:4]
The Devil's Deception of Preachers (*al-wuʿāẓh*) and Storytellers (*al-quṣāṣ*)

In the days gone by, those who preached were also scholars. ʿAbdullāh Ibn ʿUmar (*raḍiyAllāhu ʿanhu*) used to attend the gathering of ʿUbayd Ibn ʿUmayr. And ʿUmar Ibn ʿAbdu'l-ʿAzīz attend the lectures of some storytellers.

Then ignorant people began practicing this trade (storytelling), so its quality (and purpose) diminished and only women and laypeople began attending these sessions. Preachers stopped focusing on knowledge and focused on stories that appeal to ignorant people.

We have mentioned some of the problems of storytellers in our book *"Storytellers and Admonishers"*. And we will mention a few here as well:

Some of them used to fabricate ḥadīths that brought fear and hope to the listeners. Iblīs convinced them that this was a good act because it aimed at encouraging people to do good deeds and stay away from evil.

This is a form of transgression against Islām because it is an implicit claim that religion is deficient and in need of these fabricated narrations to amend it. They also forgot the Prophetic saying: "Whomsoever lies about me intentionally, then let them assume their position in the Hellfire."[120]

[120] Bukhārī 1/202/10, and Muslim 1/10/3.

Another problem is that they look for topics that excite others. Then they compose love poetry regarding these topics without clearly pointing out that Allāh is the objective of these poems. Attendees of storytelling sessions are usually filled with desire, so both the speaker and listener go astray.

Some storytellers pretend to have humility and cry. Those storytellers who are liars loose the Hereafter, and those who are honest are never free from showing off.

Some of them move onto songs that they sing, as if they were drunk. These songs are closer to being prohibited than disliked. Men and women begin to scream and tear their clothes. Afterwards they conclude that their gathering was pleasant.

They sometimes sing like they were wailing over a dead person. They sing about being like strangers and about how sad it is to die as a stranger. Women cry and the entire place turn into a funeral.

It is patience that must be promoted not that which brings despair to people.

Some of them discuss asceticism and love for Allāh. Iblīs makes them think that they are from among the ascetics because they could not have discussed it had they not been living it. Discussing something stems from knowledge of it, but practicing it is something different than knowledge.

Some say things that have no meaning. These days they talk about Mūsā (*'alayhis-salām*) and the mountain, and Zulaykhā and Yūsuf (*'alayhis-salām*). They rarely mention obligations or forbid others from committing sins. How then will fornicators and dealers in usury quit

committing these sins? And how will a woman learn her responsibilities toward her husband and preserve her prayer? Never.

These people abandoned religion and this is why their merchandise is selling. The truth is heavy while falsehood is light.

Some of them encourage others to become ascetic and pray at night, but do not clarify to laypeople all aspects of this issue. When a layperson repents, he practices these forms of worship and ignores his family responsibilities.

And some of them discuss hope (in Allāh) without discussing fear and caution. This causes people to become more willing to commit sins. Preachers add to this problem by living an extravagant life ruining people's hearts.

Section One:
Criticising the Ways of Preachers and Storytellers

A preacher may mean well, but because of his love for leadership he loves to be praised. A proof of this is that if another preacher appears he would not like that. Had his intention been in the right place he would not have disliked that.

Some preachers have men and women intermingling during their lectures. And they hear women speaking loudly but never ask them to stop. They do this to gather people's hearts around him.

In our time, storytellers try to get money from leaders and tax collectors. Some of them go to graves to discuss departing loved ones causing women to cry; instead of encouraging them to be patient.

Iblīs may deceive a good preacher to make him feel that he is not worthy of preaching, causing him to stop preaching. This discontinues the good that this man was doing. Iblīs tells this man that he is showing off because of the pleasure he finds from preaching, and that quitting is safer for him.

[7:5]
The Devil's Deception of Linguists (*ahlu'l-Lughah*) and Scholars of Literature (*al-Ādab*)

Iblīs has deceived most of them by occupying them with the science of grammar and linguistics to the point of neglecting performing religious obligations, such as knowing what they need to know about religious rituals, proper etiquettes, what rectifies the heart. They also do not pay attention to sciences that are better than linguistics, such as *tafsīr*, *ḥadīth* and *fiqh*. They spend their entire lives in sciences that are not sought for (in and of) themselves. Some of them do not know much of the requirements of religion or *fiqh*, and do not worry about purifying their soul and heart.

In spite of all of this, they are very arrogant. Iblīs convinced them that they are the greatest scholars of Islām because Arabic language and grammar are the way to understanding the noble Qur'ān.

This is true, but all that is truly needed is that which is necessary to pronounce (and understand) the Qur'ān and Sunnah properly. Anything other than that is not required.

Had life been long enough to acquire all knowledge, this would have been fine, but life is too short so we must put ahead that which is better and more important.

They look into poetry from the times of *Jāhilīyyah*, so they tend to go by their desires a lot. You rarely see them acting piously, instead they take from the unlawful money of leaders, because leaders enjoy their company.

They sometimes believe something to be permissible when it is not. Al-Zajjāj was the teacher of Al-Qāsim Ibn 'Abdullāh before becoming a prime minister. Al-Qāsim asked what al-Zajjāj wanted, and the teacher wished for twenty thousand Dīnārs. Once appointed, al-Qāsim was afraid that the caliph would not allow him to be so liberal with the treasury's money, so he gave the promised money to al-Zajjāj by way of appointing him to oversee people's petitions and encouraging him to ask for payments to the amount he thought was proper. When al-Zajjāj reached the twenty thousand dīnārs that were originally promised to him, he was so fond of the job that al-Qāsim let him continue indefinitely.

So observe at what the lack of knowledge does to a person. This man was considered a master at grammar and linguistics, had he known that what he had done was not lawful, he would not have boasted about it.

[7:6]
The Devil's Deception of the Poets (*al-shu'arā'*)

Iblīs made them believe that He who granted them their intelligence will forgive their sins. They dwell into every field making lies and admitting to committing lewdness. The least of their problems is that they praise themselves; and may blackmail others to give them money in return for not writing negative poems about them. Sometimes they pay poetry to praise someone and embarrass him into giving gifts.

Many poets are liberal in wearing silk and lying excessively. They gather to commit sins and drink alcohol.

Proper etiquettes are those that lead to fear of Allāh (the Mighty and the Majestic), intelligence in worldly matters is of no value as speech is worthless if not accompanied with fear of Allāh.

Most poets express despair and disbelief when their wealth decreases. One of them said (in lines of poetry):

"Although my ambition is very high,
my luck is stuck to the ground

Time does to me that which I can not keep secret,
and I am harmed by a Time that is oppressive and spiteful."

These people forgot that their sins reduce their sustenance. They think they are deserving of bounties and freedom from calamities. Their intellect mislead them because it did not lead them to follow and adhere to Allāh's religion.

[7:7]
The Devil's Deception of Most Accomplished Scholars (*al-kāmilīn min'l-'Ulāma'*)

People with high ambitions acquired the religious sciences of Qur'ān, ḥadīth, *fiqh* and literature. Iblīs attempted to deceive (some of) them using subtle techniques. He made them see themselves as great people because of what they had gained and benefited others with. Iblīs excites some of these scholars because of the big effort they put into gaining knowledge. He tells them to relax and dwell into lusts because their sins will be forgiven by the knowledge they have gained. If this scholar falls into such a trap it will result in his destruction.

If he was smart enough not to fall into this trap, then he should answer Iblīs with three answers:

The first response: Scholars gained their advantage because of their knowledge, but this knowledge is not worth anything without it being acted upon. If a scholar did not act upon his knowledge, he would be like someone who fed others his food and had none left for himself.

The second response is to mention traditions that condemn those who do not act upon the knowledge they have gained, such as the Prophet's (ﷺ) description of the man who will be thrown in hell with his intestines coming out of his body and says: I used to order others to do good but never did myself, and I used to forbid others from committing evil and used to commit it myself.[121]

Abū'l-Dardā's (*raḍiyAllāhu 'anhu*) said: Woe to he who does not

[121] Bukhārī #3267, and Muslim #2989.

learn. I say this once. Woe to he who does not act upon his knowledge. I say this seven times.

The third response is to remember those who were destroyed because they had the knowledge but did not act upon it, such as Iblīs. It is enough condemnation for a scholar who does not act upon his knowledge the saying of Allāh:

كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا

"like that of a donkey who carries volumes [of books]."
[*al-Jumm'ah* (62): 5]

Section One:

Criticising the Way of the Most Accomplished Scholars

Iblīs uses different technique to deceive scholars who are proficient in knowledge and action. He convinces them that it is their due right to behave arrogantly, to be jealous of other scholars and to show off to seek leadership. Some scholars know that all of this is wrong but continue to practice it.

The cure for this is to keep reading (and reminding yourself) about how sinful arrogance, jealousy and showing off are. And to convince one's self that gaining knowledge by itself does not repel the evil of these habits, instead, it increases the due punishment for committing them. He who refers to the stories of early scholars will look down upon himself, and would never behave arrogantly. He who knows Allāh would never show off, and he who sees how everything takes place by Allāh's Will; would never be jealous of anyone.

Iblīs may also convince scholars in a subtle way that they are deserving of the highest rank because they are representatives of religion, and because they are seeking honour for the religion and to repel its enemies. They think that attacking their enemies is in fact an attack on the religion's enemies, and that what they think is showing off is not. They become convinced that the general public follows them, so they must always pretend to act properly.

To expose this form of deception we ask: will this scholar become angry for another scholar who was insulted; just as he would be if he were insulted? If the answer is no, then this indicates that it is a plot from Iblīs.

As for showoff, there is no excuse for anyone to commit it. It is not to be used as means for making *da'wah* to others. When Āyyūb al-Sikhtīyānī used to preach, he used to feel anxious and wipe his forehead and say: How severe a cold is (in order to hide his emotions [in relating knowledge]).

After all, actions are in accordance with intentions. Some people feel happy when others are backbitten, his sins are for three reasons:

The first: his feeling of happiness was only gained because of the sin of backbiting.
The second: he became happy for insulting a fellow Muslim.
And the third: that he remained silent.

Iblīs may convince scholars that they are spending all of their days and nights acquiring knowledge to support the religion, when in fact they are only doing so to gain fame, leadership and for others to travel distances just to meet them.

This deception can be exposed by seeing whether or not this scholar

felt happy when books of other scholars were circulated, and when students frequent scholars other than him.

One of the early scholars said: I have never taught something, except that I wished that people would benefit from it without me taking any credit for it.

Some scholars feel happy that their followers are many. Iblīs deceives them to believe that this feeling of happiness is because of the abundance of students of knowledge when in fact it is because of the large number of followers and becoming famous.

They also become too fond of their speech and knowledge. And if students begin to attend another scholar's gatherings; this would make them unhappy. This is not the attribute of a sincere scholar. A sincere person ought to be like a doctor who is working for Allāh's sake. If a patient is cured at the hands of a different doctor, he would become happy.

Section Two:
Examples of Subtle Deception:

Iblīs might whisper to a scholar: I have never seen anyone like you, no one knows me better than you. This leads to arrogance and destruction.

Al-Sarī al-Saqatī said: "If a person enters a garden in which there are all types of trees and birds. Then each bird tells him in his own language: 'you are an ally of Allāh', so if he feels content with what they say, then he has fallen captive to these birds."

And Allāh is the Guide, none is worthy of worship but He.

CHAPTER EIGHT

The Devil's Deception of the Governors (*al-Walāt*) and Sovereigns (*al-Salāṭīn*)

Iblīs has deceived them into believing many things. We will mention the most important ones:

i. The first is to convince them that Allāh loves them. This is why He gave them this position and they are (made) His deputies. This deception can be exposed by contemplating this point: had they been His deputies then they must be following His religion. Only then would He love them.

As for leadership, Allāh has given it to people whom He disliked. He gave a lot of bounties to people whom He is not fond of. Some of them used their powers to harm righteous people as Allāh said:

إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا

"We only extend it for them so that they may increase in sin."

[*Āl-'Imrān* (3): 178]

This may apply to them.

ii. Secondly, Iblīs convinces them that leadership requires that they be revered. So they become too arrogant to seek knowledge and join gatherings of knowledge. They act based on their personal opinions and ruin the religion.

It is known that human nature steals from the habits of acquaintances. So if they only mix with ignorant seeker of worldly things, they will become like them. And this is a cause of destruction.

iii. The third is that Iblīs makes them paranoid of their enemies, so they appoint many guards, which limits the access of (the real) oppressed people to them.

Abū Maryam al-Asadī reported that the Prophet (ﷺ) said: "Whoever was appointed by Allāh to lead Muslims but does not give them access for him to report their need and poverty, then Allāh will not give him access to report his need and poverty to Him." [122]

iv. The fourth is that they appoint those who have no knowledge or piety to rule over people. This causes people to make *duʿā* against him because of his appointees' oppression of them. He forces them to conduct unlawful transactions and punishes those undeserving to be punished, all the while believing that the one appointed will carry their sins for them.

If the Zakāt collector appoints those who waste the money that they are supposed to distribute, then the collector is liable.

v. The fifth is that Iblīs makes them fond of their own opinions. (This leads them) to kill whom ought not be killed,

[122] Abū Dāwūd, #2948.

thinking that politics necessitates this. This entails an implicit assumption that Sharīʿah is deficient and in need of fulfillment by means of our opinions.

This is the worst of deception because the Sharīʿah is a divine policy that could never include deficiencies that need to be rectified by human policies. Allāh (the Mighty and the Majestic) said:

مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ

"We have neglected nothing in the Book."

[*al-Anʿām* (6): 38]

and said:

لَا مُعَقِّبَ لِحُكْمِهِۦ

"There is no adjuster of His decision."

[*al-Raʿd* (13): 41]

It was narrated that ʿAḍud Dawlah used to love one of his servants to the point of becoming too occupied to run his country's affairs, so he ordered her to be drowned so that she does not occupy him anymore.

This is utter insanity because killing a Muslim who has not committed a crime is not permissible. If he believed that killing her was permissible, then he would be (regarded as) *kāfir*. And if he believed that killing her was beneficial, then there is no benefit in defying the rules of religion.

iv. The sixth is that Iblīs persuades them to spend money excessively; believing that they control this money. Someone who excessively spends from his own money ought to be

restrained, so how about someone who was hired to preserve the wealth of others? He should only earn money in return for his job, without excessiveness.

Ibn 'Aqīl said regarding Ḥammād's receipt of fifty thousand for praising Al-Walīd Ibn Yazīd: You call this praise! This is extreme condemnation, because it is a waste of the treasury's money.

Iblīs might also deceive them not to give money to those who deserve it.

vii. The seventh is that Iblīs deceives them to be liberal on committing sins. He persuades them that their efforts is preserving peace will prevent punishment.

The response is to say: You were appointed to preserve the nation and secure the roads. This is your obligation. Sins (on the other hand) are forbidden, so how could that relieve you from this?

viii. The eighth is that Iblīs convinces them that because things are going well in the state are proof that Allāh is content with them. If they were to contemplate on this, they would see a lot of imbalance in this assumption.

ix. The ninth is that Iblīs deceives them into making people pay taxes by beating them violently. If they find out that a person was trying to evade paying taxes, they would take all of what he owns. They should establish proof first.

One of 'Umar Ibn 'Abdu'l-'Azīz's appointees wrote to him saying: "Some people have attempted to evade paying taxes. I have no way of getting the money from them except by torturing them." So he replied: "I would rather that they meet Allāh with the sin that

they have committed, rather than for me to meet Allāh with their blood (on my hands)."

x. The tenth is that Iblīs convinces them that if they give charity after acting upon their anger, then the latter would erase the former. He whispers to them: one dirham of charity erases ten dirhams of anger.

This cannot be true, because the sin of acting upon anger stays. And if the charity money were initially gained unlawfully then charity would not be accepted. Furthermore, even if charity were given from lawful money, it would not erase the sin of acting upon anger, because giving a poor person charity does not relieve the liability of oppression.

xi. The eleventh is that Iblīs convinces them that visiting righteous people and asking them to pray for them will reduce the punishment for the sins they have committed. This good deed does not repel that bad deed.

xii. The twelfth is that some governing (authorities) encourage leaders to oppress others, believing that the sin will fall on the leader not on him.This is false, because he has assisted in committing the oppression. Allāh's Messenger (ﷺ) cursed ten people involved with alcohol (included is the one who assists those who end up drinking it), and he (ﷺ) cursed the giver of usury money, its recipient, the one who writes the contract and the two witnesses to the contract.[123]

Some governors collect money for the leaders while knowing that they waste money, so they assist in committing oppression.

[123] Abū Dāwūd, #3674.

Mālik Ibn Dīnār used to say: It is enough of a distrust that a person acts as a secretary for traitors.

And Allāh is the Guide to the truth.

CHAPTER NINE

The Devil's Deception of the Worshipers (*al-ʿUbbād*) in their Devotions (*al-ʿibādāt*)

Know that the biggest gate from which Iblīs enters to people is ignorance, and he does so freely. As for a knowledgeable person, he only sneaks up to him. Iblīs takes advantage of worshipers because most of them are ignorant as they occupy themselves with worship and do not seek knowledge. Rabīʿ Ibn Kathaym said: Study jurisprudence, and then become an anchorite

Iblīs convinces them that worship is better than seeking knowledge. In fact, seeking knowledge is better than performing voluntary rituals. Iblīs convinces them that the objective of seeking knowledge is to act upon it, but also convinces them that the actions required are those of the limbs. They are unaware that the heart acts as well, and that the heart's actions are more important than those of the limbs.

Muṭarrif Ibn ʿAbdullāh said: Extra knowledge is better than extra worship.

And Yūsuf Ibn Asbāṭ said: It is better for you to learn a chapter of

knowledge rather than joining in seventy battles.

Al-Mu'āfā Ibn 'Imrān said: Documenting a single ḥadīth is better, to me, than praying an entire night.

Now that Iblīs has deceived them to put seeking knowledge aside, he begins to deceive them with regards to the performance of rituals.

[9:1]
Devil's Deception of them in Matters of Ablutions (*wuḍū'*)

He convinces them to take too long while answering the call of nature. This is harmful for the liver, a person ought to take reasonable time when doing so.

Others stand up, walk, cough and raise one leg and lower the other after answering the call of nature, just to make sure that his bladder is free from urine. The more he does this, the more urine comes out. This is because more urine accumulates in the bladder while he does all of these exercises. All he needs to do is to press his penis with two (left) fingers and slide them to its tip. Then he should rinse with water.

Iblīs convinces others to use too much water. According to the strictest of schools of thought, it is enough to pour water seven times after eliminating the impurity itself. As for using rocks; three are enough.

Those who are not sufficed by that which the religion decreed are innovators and not followers.

And Allāh is the One who Assists.

Section One
Devil's Deception of them in Performing *Wuḍū'* (Ablution)

He convinces some of them to say, when making the intention for *wuḍū'*: I seek to lift the status of impurity. Then to say: I seek to gain permission to pray. Then to say again: I seek to lift the status of impurity.

The reason for this is ignorance in matters of religion. Intention is to be made by the heart, not verbally. So to utter the intention is not required. Also, there is no sense in repeating the intention.

Iblīs deceives others by making them ask about the water they are using to perform *wuḍū'*: "How do I make sure that this water is pure?" He begins to make far-fetched assumptions regarding it. Sharī'ah decreed that water is pure in principle, so there is no reason to sway away from this principle unless there is a strong reason (to suspect).

Others are deceived to use too much water, so they fall into four disliked things:

Wasting water, wasting valuable time in something that is neither obligatory nor encouraged, an implicit notion that Sharī'ah is deficient because he was not satisfied with its orders to use less water, and the fourth is that *wuḍū'* might take too long to the point of missing prayer, missing its beginning, which is its most virtuous part, or missing prayer in congregation.

Iblīs convinces these people that they are performing worship that is necessary for their prayer to count. If he contemplated, he would

have discovered how erroneous this was, and we have seen people who developed compulsive disorders in making *wuḍū'* to the point of not eating or drinking. Some also spend too much time making *wuḍū'* but do not preserve their tongues from backbiting.

The Prophet (ﷺ) once passed by Ṣa'd while he was performing *wuḍū'* and said: What is this wastefulness Ṣa'd? He replied: Is there wastefulness in performing *wuḍū'*? The Prophet (ﷺ) responded: Indeed, even if you were making *wuḍū'* from a running river. [124]

'Abdullāh Ibn Mughaffal (*raḍiyAllāhu 'anhu*) said that he heard his son saying: "O Allāh! I ask you to grant me the white palace on the right side of Paradise." He said to him: "O son! Ask Allāh to grant you Paradise and seek refuge with Him from Hell, as I heard the Prophet (ﷺ) saying: "There will be people in this *ummah* (nation) who transgress in purification and invocation."

Al-Ḥasan used to say: One of them makes *wuḍū'* using a big container of water, and performs *ghusl* using a *mazādah* (a large container), they pour and pour and rub and rub. They torture themselves and go against the Sunnah.

Abū'l-Wafā Ibn 'Aqīl said: For intelligent people, time is worthiest of gains. And the thing they use least in worship is water.

It was not from the Prophet's (ﷺ)conduct and etiquette to use too much water in religious rituals.

[124] *Musnad* Aḥmad #7065 and Ibn Mājah #425.

[9:2]
Devil's Deception of them regarding *Adhān* (Call for Prayer)

An example is to add a (musical) rhythm to *adhān*. Mālik disliked this very much, and so did other scholars because it strips Adhān from the required reverence and makes it almost like singing.

Another example is that they mix *Fajr adhān* with other forms of *dhikr*. Scholars disliked adding anything to the *adhān*.

We have seen some people climbing on the minaret to remind people. Others recite a *sūrah* from the Qur'ān loudly on the minaret. They prevent people from sleeping and confuse those praying at night. All of which are from bad deeds.

[9:3]
Devil's Deception of them Regarding Performing Prayer (*al-Ṣalāh*)

Some of them wash clean clothes repeatedly (to make sure that they are pure). Sometimes, they wash clothes even if they were touched by others. And some of them wash their clothes in the Euphrates (i.e. in the river) believing that washing them at home does not suffice. Others put them in wells like Jews do.

The Companions never used to do this. In fact they prayed while wearing the Persian clothes they acquired after liberating Persia, including blankets and rugs.

Some of those suffering from compulsive disorders wash an en-

tire piece of clothing because a single drop of water falls on it. And perhaps this might delay his congregational prayer.

Others do not attend congregational prayers whenever there is rainwater on the roads.

Let no one think that I am not clean or pious. However, I am prohibiting others from the time-wasting and excessiveness that goes against orders of Islām.

Some of them pronounce the intention to perform prayer saying: I will pray such and such. He repeats this saying thinking that his intention broke. Intention is never broken regardless of pronunciation.

Others say *"Allāhu Akbar"* then discontinue their prayer. They do so until the Imām goes down to *rukū'*, so they quickly say *"Allāhu Akbar"* and bend for *rukū'* as well. So what good was his pronunciation of intention? All Iblīs wanted was for the person to miss the virtue to performing prayer.

Some of those suffering from compulsive disorders could swear that they only said: *"Allāhu Akbar"* once. This is from Iblīs's deception.

Islām is easy and lenient, and free from such deficiencies. Never did anything like this happen to Allāh's Messenger (ﷺ) or His companions.

Abū Ḥāzim once entered the *masjid*, so the devil whispered to him: you are praying without *wuḍū'*? So he said: You are not so keen on my well-being (to give me such advice).

By standing up to perform prayer you have made your intention clear, so there is no need to say it. Its place is the heart, so there is no need to worry about pronouncing it properly. Why repeat it when you have said it correctly?

A man told Ibn 'Aqīl: I sometimes wash a bird, but then believe that I have not washed it, and I say: *"Allāh Akbar"* but later think I have not said it. Ibn 'Aqīl responded: Do not perform prayer, it is not obligatory on you! Ibn Aqīl's companions asked him: how could you say this to the man? He replied: The Prophet (ﷺ) said: "The pen (recording of deeds) has been lifted for an insane person until he regains sanity."[125] He who is suffering from what this man is suffering from is insane. And insane persons are not required to perform prayers.

Know that repeating the intention for prayer is caused by stupidity and ignorance. If a scholar were to enter (a room) and a person stands up for him (out of respect) and says: "I intend to stand up out of respect for this scholar who has entered this gathering" then people would declare him to be an idiot. (The action of) standing up made his intention clear.

Standing up for prayer is only done for one reason, and it does not take long. This is utter ignorance. It is permissible to make the intention prior to *takbīr*, so why do they insist on making it immediately prior to *takbīr*.

No one was stricter with mutanatti'īn (those who do things excessively) than Allāh's Messenger (ﷺ). No one was more worried about them than Abū Bakr (*raḍiyAllāhu 'anhu*). I think that 'Umar (*raḍiyAllāhu 'anhu*) was the person most worried for them on earth.

[125] Abū Dāwūd #4398 and Nasā'ī, 2/100.

Section One

Deception of them Regarding Performing Prayer (*al-Ṣalāh*)

Some of those performing prayer say: *"Allāhu Akbar"* then wonder-off with their thoughts away from prayer. As if that is all what is required from prayer.

Takbīr is like the entrance to prayer. How then could prayer, which is like a building, be neglected for the sake of its entrance?

Some on them join the Imām late when only a bit is left before he bends for *rukū*ʿ. Instead of reciting *al-Fātiḥah*, he reads the *du*ʿ*ā* that is to be said at the start of prayer. This is from Iblīs's deception, because reciting *al-Fātiḥah* is obligatory, while reciting the starting *du*ʿ*ā* is Sunnah (and not obligatory). One must not put the Sunnah ahead of obligation.

I used to do this until one day our Shaikh Abū Bakr al-Dīnawarī heard me do so. He said: Son, scholars differed on whether or not reciting *al-Fātiḥah* behind the Imām is an obligation, but they never differed on the opening *du*ʿ*ā* being Sunnah. So busy yourself with obligations instead of Sunan.

Section Two
Not Performing Sunnahs (non-obligatory actions)

Iblīs deceived some people causing them not to perform many of the Sunnah. Some used to pray congregational prayers, but not in the first rows. They said that Allāh only intended the nearness of the heart not the physical nearness.

Others do not put one hand on the other in prayer saying: I do not want to show humility of which my heart is empty.

This is a result of a lack of knowledge. In both Bukhārī and Muslim the Prophet (ﷺ) said: "If people knew what was in the *adhān* and the first row of the prayer and could only draw lots for it, they would draw lots."[126]

And he (ﷺ) said: "The best of men's ranks (in prayer) are those most in front, and the worst are those farthest back."[127]

As for putting one hand on the other in prayer, it is from the Sunnah. Abū Dāwūd narrated that Ibn al-Zubayr (*raḍiyAllāhu ʿanhumā*) said: "Putting one hand over the other is from the Sunnah."[128]

And Ibn Masʿūd (*raḍiyAllāhu ʿanhu*) was once praying with his left hand over his right, so the Prophet(ﷺ) switched them around.[129]

126 Bukhārī, 2/116 and Muslim #1914.

127 Muslim #440.

128 Abū Dāwūd, #754.

129 Abū Dāwūd, #755.

Do not be surprised of our advice against doing these things. It is the religion that forbids, not we.

Aḥmad Ibn Ḥanbal (*raḍiyAllāhu ʿanhu*) was told: Ibn al-Mubārak said such and such. He replied: Ibn al-Mubārak did not come down from heaven (i.e. he was not infallible).

And he was told once: Ibrāhīm Ibn Adham said: ...so he replied: You have come to me with the side roads. Stick to the main road.

The ruling of Islām must not be abandoned for the sake of any person. The religion is most important and it is possible for people to err, or that they become unaware of some ḥadīth.

Iblīs deceived some of those who perform prayer in another way. You hear them say: *Al-ḥamdu... al-ḥamdu.* This repetition is not consistent with the proper etiquettes of prayer.

And Iblīs may cause a person to overstress the *Shaddah.* Sometimes people stress the letter *"Ḍhāḍ"* of the word *"al-Maghḍūb"* too much to the point of discharging some saliva! All that is required is the proper pronunciation of each letters.

Iblīs causes these people to go beyond this requirement, and occupies them with pronunciation instead of comprehension of the meanings being read.

ʿUthmān Ibn Abī al-ʿĀṣ said: The devil comes between me and my prayers and recitation, confusing me therein. The Messenger of Allāh (ﷺ) said: "That is a devil called *khinzab.* If he affects you, then seek refuge in Allāh from him and (dry) spittle to your left three times." He [the companion] said: "I did that and Allāh took him away from

me."[130]

Iblīs deceived many ignorant worshippers to make them think that worship was only to stand up and sit down (i.e. bodily motion). They focus on this and ignore some of the prayer duties without them knowing so.

I have noticed that some people say *salām* (at the end of prayer) while the Imām is saying it and before completing their *tashahhud*. The Imām does not carry the saying of the *tashahhud* off from them (i.e. his perfomring it does not relieve them from doing it).

Others read a lot in prayer but do not perform the Sunnahs (non-obligatory parts) of prayer, and commit disliked things during it.

Once I visited a person during the day and found him reading aloud during voluntary prayers. I told him that reading aloud during the day was disliked. He replied: I am repelling sleepiness away by reading aloud. I said: "Sunnah should not be abandoned just so you can stay awake. And whenever you feel sleepy you should sleep because your body has rights over you."

Section Three
Praying Excessively at Night

Iblīs has deceived some worshipers to perform a lot of night prayers. Some of them pray the entire night, and they feel happier when performing night and *duhā* prayers more than obligatory prayers. Some fall asleep right before *fajr* and miss the obligatory prayer. Others wake up too lazy to work for sustaining their families.

I saw a Shaikh from among them named Ḥusayn al-Qazwīnī walk-

[130] Muslim, #223.

ing a lot during the day in al-Manṣūr Masjid. When I inquired about this I was told that he does this so he does not fall asleep. This does not conform with teachings of Islām or with sound intellect:

As for logic, the Prophet (ﷺ) said: "Your body has a right over you, so wake up (when appropriate) and sleep (when appropriate)."[131]

And He (ﷺ) used to say: "Adhere to moderate demeanor. Whoever arm-wrestles this religion will loose."[132]

Anas, may Allah be pleased with him, said: "The Prophet (ﷺ) entered and saw a rope extended between two poles, he said: 'What is this rope?' They said: 'it is a rope of Zainab, when she feels tired she hangs unto it.' The Prophet (ﷺ) said: 'Untie the rope, you should work actively until you feel tired, then you should rest.'"[133]

And Allāh's Messenger (ﷺ) said: "If one of you feels sleepy then he should lie down until he is no longer sleepy. Because if he prays while he is sleepy he might curse himself (mistakenly) instead of seeking forgiveness."[134]

As for sound intellect: Sleep re-energises a person, so when a person repells it, this might harm his body and mind.

So we seek refuge with Allāh from ignorance.

If someone says: But we were informed that members of the Salaf

[131] Abū Dāwūd, #1369.

[132] *Musnad* Aḥmad 5/350, and Ḥākim 1/312.

[133] Bukhārī 3/278.

[134] Bukhārī 1/271, and Muslim 786.

used to pray at night?

We say: those individuals were gradual in doing so. They made certain not to miss *fajr* prayer and to take a nap during the day. They also did not eat much, so this worked out well for them. It was not reported to us that Allāh's Messenger (ﷺ) stayed awake an entire night. His Sunnah is more worthy of being followed.

Some of those falling for Iblīs's deception try to insinuate to others that they were up praying last night. So they would say: So and so, the Adhān giver, gave *adhān* on time.

If this person did not intent to show-off then he has made public his action, which will result in reducing his reward.

Section Four
Devils's Deception regarding Praying Only in the *Masjids*

Iblīs deceived some people to pray (all prayers including voluntary prayers) only in the *masjids*. They became known for this, and people gathered to pray behind them. They became famous for reciting Qur'ān (in various forms) causing them to do this even more.

The Prophet (ﷺ) said: "The best prayer a person can perform is at his home, except for obligatory prayer."[135]

'Āmir Ibn 'Abd Qays used to dislike to be seen praying, and used to never pray voluntary prayers in the *masjid*. And when someone used to enter upon Ibn Abī Laylā while praying in the *masjid*, he used to lie down (i.e. pretend to be resting).

[135] Bukhārī #731 and Muslim #781.

Some people cry with people around them. This might happen involuntarily, however, it would be considered showing off if a person was able to hide his crying but did not.

Abū Wāyl used to cry heavily during his prayer at home. If someone were to give him the entire world in return for letting people see him while crying; he would not agree.

And whenever Āyyūb al-Sakhtiyānī felt like he was about to cry, he would get up and leave.

Iblīs also deceived some to focus on praying during the day and night without trying to mend their internal faults, which is more deserving of their attention.

[9:4]
Devil's Deception regarding Qur'ān Recitation (*al-qirā'at al-Qur'ān*)

He deceived them to read too fast without proper recitation. This is not praiseworthy.

Some reciters climb on the minaret at night to recite one or two chapters from the Qur'ān with loud voices. They harm people by not letting them sleep well, and they showoff.

Others choose to recite while the *adhān* is being called because this is the time when people gather at the *masjid*.

One of the strangest things I have seen was that a man led us in *Fajr* prayer. After completing the prayer he turned around, recited the last two *surah* of the Qur'ān then began to say the *du'ā* that is said

upon completing recitation of the entire Qur'ān. He did this so people know that he has completed reciting the Qur'ān.

This was not the way of the Salaf. They used to hide their worship.

Al-Rabīʿ Ibn Khuthaym's deeds were all in secret. He used to cover his copy of the Qur'ān if someone entered upon him while recitation.

Aḥmad Ibn Ḥanbal used to recite a lot without anyone knowing when he finished reciting the entire Qur'ān.

We have now recorded various ways wherein the devil deceives the reciters of the Qur'ān, Allāh knows best what is right and He it is Who guides.

[9:5]
Devil's Deception regarding Fasting (*al-Ṣawm*)

He deceived some to fast continuously. This is only permissible if a person does not fast the days which we were forbidden from fasting. Yet, there are still two problems with doing so:

One is that this will cause him to become too weak to gain sustenance for his family, and to suffice his wife sexually. In both Bukhārī and Muslim there is a tradition that Allāh's Messenger (ﷺ) said: "Your wife has rights upon you." So how many obligations were let unfulfilled because of performing this voluntary act.

The other problem is that they miss out on what is more virtuous. Allāh's Messenger (ﷺ) said: "The best form of fasting was that of Dāwūd (*ʿalayhis-salām*). He used to fast one day and not fast the next

day."[136]

'Abdullāh Ibn 'Amr (*raḍiyAllāhu 'anhumā*) said: Allāh's Messenger met me once and said: "Have I not been informed that you pray all night? And that you say: I will pray all night and fast during the day?" 'Abdullāh replied: "Yes, O Allāh's Messenger! I have said so." The Prophet (ﷺ) said: "Fast and break your fast., offer prayers a bit, and also sleep at night. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I said: "O Allāh's Messenger! I have the strength to do more than that." The Prophet (ﷺ) said: "Then, fast like the fasting of Prophet Dāwūd (*'alayhis-salām*) and do not fast more than that." I replied: I have the power to do better than that. Allāh's Messenger (ﷺ) replied: "Nothing is better than that."[137]

Section One
Devil's Deception regarding the Intention to Fast

Some people might become known for fasting everyday so he makes it a point to continue this habit. Even if they do not fast for one day, he hides this from people so his fame does not get affected. This is a form of hidden *riyā'* (showing off). Had his intention been sincere he would have hidden his fasting.

Some of them openly say that they have been fasting for years. Iblīs convinces him that this is useful so others follow his example. But only Allāh knows all intentions.

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[136] Bukhārī 4/191 and Muslim, #1159.

[137] Bukhārī #1976 and Muslim #1159.

Sufyān al-Thawrī (*raḍiyAllāhu ʿanhu*) said: "A person continues to do a good deed in secret until the devil convinces him to talk about it openly. So his deed is transferred from the record of the secretive actions to that of open actions."

Some of them fast every Monday and Thursday, and whenever he is invited to a meal he says: "Today is Thursday!" Had he said: "I am fasting today" it would have been acceptable. But saying "Today is Thursday" means that he fasts every Thursday!

Others look down at people because they are not fasting while he is.

And others fast but do not take care of what they eat for break-fast. They do not avoid backbiting or bad talk, and do not lower their gaze. Iblīs convinced him that his fasting is enough to repel these sins.

[9:6]
Devil's Deception regarding *al-Ḥajj*

A person performs *ḥajj* the first time in order to fulfill his obligation. Then he performs *ḥajj* again without his parents' permission. This is wrong. Sometimes he might go to *ḥajj* while owing others money or certain rights, or go to *ḥajj* for leisure, or use suspicious money to perform *ḥajj*.

Others like to be addressed as: *al-Ḥajj* (the one who has performed *ḥajj*).

During the *ḥajj* journey, some of them neglect performing ablution and prayer. They gather around the Kaʿbah while having dirty hearts.

The objective of *ḥajj* is for the hearts to become closer to Allāh, not just the bodies. This can only occur with *taqwā*.

Many people go to Makkah to increase the number of times that they have performed *ḥajj*. You hear him saying: I have stood (on mount *'Arafāt*) twenty times.

And many people live close to the *ḥaram* but never persue cleansing their hearts. Others hope for some "vision" to occur to him.

I have seen many of those traveling to perform *ḥajj* beating their companions over water and harming them on their way. And some do not perform prayers on time, and cheat in selling, thinking that *ḥajj* will repel punishment.

Iblīs has deceived some people to introduce innovation to *ḥajj* rituals. I have seen people uncovering one shoulder while in the state of *iḥrām* and stay in the sun for a long time. So their skin peels off and their heads swell, then use this to showoff.

The Prophet (ﷺ) once saw a man performing *ṭawāf* while tied with a string, or something like that, so He (ﷺ) cut it.[138]

This ḥadīth includes a prohibition from innovation, even if the aim was to obey Allāh.

[138] Bukhārī 3/386.

[9:7]

Devils Deception of them regarding *al-Tawakkul* (Reliance on Allāh)

He has deceived some who claim to have *tawakkul*. They left their homes without food thinking that this was *tawakkul*. They are severely wrong.

A man told Imām Aḥmad Ibn Ḥanbal (*raḍiyAllāhu ʿanhu*): I intend to travel to Makkah without food, relying on Allāh. At this Imām Aḥmad said: Then you should travel alone without company. The man responded: No, I have to travel with company, so Aḥmad responded: So you are going to base your *tawakkul* on the food that others have brought with them!

So we ask Allāh to aid us.

[9:8]

Devil's Deception of Warriors (*al-ghazāh*)

Iblīs has deceived many warriors. They went for *Jihād* with the intention of showing off, or seeking war booty.

Actions are but by intention.

Abū Mūsā (*raḍiyAllāhu ʿanhu*) said: A man came to to ask the Prophet (ﷺ): O Allāh's Messenger! A man fights out bravery, out of anger, or to showoff, which of them fights in the cause of Allāh? The Prophet (ﷺ) said: "He who fights so that Allāh's Word is superior, then he fights in Allāh's cause."[139]

[139] Bukhārī 6/21 and Muslim #1904.

And Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) said: Never say: So and so died as a martyr, or: So and so was killed as a martyr. A man may fight for the sake of the booty, to be mentioned or to showoff.[140]

Abū Hurayrah (*raḍiyAllāhu 'anhu*) said: "The first of people against whom judgment will be pronounced on the Day of Resurrection will be three men. A man who died a martyr will be brought and Allāh will make known to him His favors and he will recognise them. (The Almighty) will say: 'And what did you do about them?' He will say: 'I fought for You until I died a martyr.' He will say: 'You have lied, you did but fight that it might be said (of you): 'He is courageous.' And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. (Another) will be a man who has studied (religious) knowledge and has taught it and who used to recite the Qur'an. He will be brought and Allāh will make known to him His favors and he will recognise them. (The Almighty) will say: 'And what did you do about them?' He will say: 'I studied (religious) knowledge and I taught it and I recited the Qur'ān for Your sake.' He will say: 'You have lied, you did but study (religious) knowledge that it might be said (of you): 'He is learned.' And you recited the Qur'ān that it might be said (of you): 'He is a reciter.' And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. (Another) will be a man whom Allāh had made rich and to whom He had given all kinds of wealth. He will be brought and Allāh will make known to him His favors and he will recognise them. (The Almighty) will say: 'And what did you do about them?' He will say: 'I left no path (un-trodden) in which You like money to be spent without spending in it for Your sake.' He will say: 'You have lied, you did but do so that it might be said (of you): 'He is open-handed.' And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire."[141]

[140] Bukhārī 6/21 and Muslim #1904.

[141] Muslim #1905.

Section One
Devil's Deception of them regarding Booty

Iblīs may convince a fighter to take from the booty that which does not belong to him. He could be of little knowledge thinking that nonbelievers' wealth is lawful to whoever takes it. He does not realise the severity of this sin.

In both Bukhārī and Muslim, Abū Hurayrah (*raḍiyAllāhu 'anhu*) said: We went to Khaybar along with the Messenger (ﷺ) and Allāh granted us victory. We gained neither gold nor silver but laid our hands on goods, corn and clothes, and then bent our steps to a valley. When we got down into the valley, a slave of Allāh's Messenger (ﷺ) stood up and began to unpack the saddlebag and was suddenly struck by a (stray) arrow that proved fatal. We said: There is a greeting for him Messenger of Allāh, as he is a martyr. Allāh's Messenger (ﷺ) remarked: This is not so. By Him in Whose hand is the life of Muḥammad, the mantle which he stole from the booty on the Day of Khaybar but which did not (legitimately) belong to his lot is burning like the Fire (of Hell) on him. The people were greatly perturbed (on hearing this). A person came there with a lace or two laces and said: Messenger of Allāh, I found (them) on the Day of Khaybar. He (ﷺ) remarked: This is a lace of fire or two laces of fire.

A warrior might be aware of the sinfulness of this act but is unable to resist the temptation of taking this large amount of wealth. He might also believe that his *Jihād* will erase this sin.

This is where the effects (and understanding) of belief and knowledge becomes clear.

[9:9]

Devil's Deception of those Ordering Good and Forbidding Evil (*al-āmr bi'l-ma'rūf wa'l nahyī 'an al-munkar*)

They are of two types: People having knowledge and people who are ignorant.

Iblīs deceives a knowledgeable person in two ways:

The first is showing off and wanting to be mentioned.

Abū Salmān said: I heard Abū Ja'far al-Manṣūr crying while giving the Friday sermon. I became angry and intended to get up and give him advice openly. Then I decided not to because I did not want to give the Khalīfah be advice in front of everyone. I feared that I might showoff, and then executed for the wrong reason.

The second way is to be angry in defense of one's own self. Often times, someone who is forbidding evil is confronted with insult, so he retaliates in defense of himself. 'Umar Ibn 'Abdu'l-'Azīz once told a man: Had I not been angry I would have ordered you to be punished. He meant: you have made me angry so I fear that I will punish you for my sake, not Allāh's Sake.

On the other hand, if the who one orders good is ignorant, then the devil (easily) toys with him, resulting in him causing more harm than good because he might forbid from doing something that is permissible, or might forbid from doing something that is considered permissible (and valid) by some schools of jurisprudence. Sometimes they break doors, jump over fences and beat wrongdoers and insult them. And if they talk back at him, he becomes angry for himself.

It is also from Iblīs's deception of them that they talk about what they had done in public. They curse wrongdoers who might have repented and became better than them. They discuss things that they have seen that aught not be mentioned.

I heard some of these people talking about how they have attacked wrongdoers, broken their containers (of liquor) and beaten them severely. All of this is caused by ignorance.

As for scholars, you are safe when they forbid from evil. Members of the Salaf were gentle when forbidding evil.

Silah Ibn Ashyam saw a man talking to a woman so he said: 'Allāh sees the two of you, may Allāh keep your affairs a secret as well as mine.'

And he used to pass by those playing and say: 'My brothers! What is your opinion of a traveler who slept all night and played all day, when will he reach his destination?' So one of the players understood his point and said: 'Friends! This man is teaching us,' and he repented together with his friends.

Leaders are most deserving of be lenient towards when forbidding evil. They ought to be told: Allāh has raised your status so realise His bounty. Thanking Allāh causes bounties to persist, and it is not right for you to commit sins in return for this bounty.

Iblīs has convinced some worshipers not to forbid evil on the basis that only righteous people ought to do so. They say: I am not worthy because I am not righteous enough, so how could I impose on others?

This is wrong, for he should forbid others from committing sins

including sins that he, himself, is committing. However, it is better if he stops committing this sin and then forbids others. His admonishment would be more effective this way.

Ibn 'Aqīl said: When Abū Bakr al-Aqfālī used to go out to forbid evil he used to take older men whose income came from their own work, such as Abū Bakr the baker and others. None of them used to accept charity or gifts, and they used to fast during the day and pray at night. He used to turn back anyone who was not like that, and used to say: if our army includes a sinner then we will be defeated.

CHAPTER TEN

The Devil's Deception of the Ascetics (*al-zuhhād*) and the Worshipers (*al-ʿubbād*)

A layman may hear verses of the Qur'ān and Prophetic narrations that condemn (*dhamm*) *al-dunyā* and think it is best to abandon life, without knowing the true objective of these verses. Iblīs convinces him that he must abandon this life completely to succeed in the Hereafter. He stops attending *Jummʿah* and congregation prayers. He stops seeking knowledge and turns into a wild animal, believing that this is true asceticism. This notion becomes reinforced when he hears stories of those who secluded themselves in a mountain somewhere. They abandon their families and cause their mothers to cry for their departure. Some of them do not know the pillars of prayer, while others may have transgressed against others.

Iblīs is able to deceive these people because of their lack of knowledge and contentment with the knowledge they have. Had they accompanied knowledgeable friends then they would have learned that life is not condemned for itself. How could Allāh condemn that which is necessary for the livelihood of a human including his sus-

tenance, seeking knowledge and performing religious obligations?

What is condemned is to remove things from where they belong, or to use things excessively with rowdiness, and not as dictated by religion.

We were prohibited from living in seclusion on a mountain. The Prophet (ﷺ) forbade from building a house in seclusion.[142] Abandoning congregation and *Jumm'ah* prayers is a loss not a gain, and to abandon scholars and not to seek knowledge is utter ignorance. And departing from parents is a form of ingratitude towards them which is a major sin.

As for those who went towards mountains for seclusion, perhaps they had no children or parents, otherwise they have committed something wrong.

Some of the Salaf said: We were on our way to worship on a mountain when Sufyān al-Thawrī saw us and asked us to return back.

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[142] *Musnad* Aḥmad, #5650 on the authority of Ibn 'Umar (*raḍiyAllāhu 'anhumā*).

Section One

Devil's Deception of the Ascetics (*al-Zuhhād*)

He convinces them not to seek knowledge. They exchange asceticism with knowledge - the worse for the better. An ascetic (*zāhid*) person only benefits himself, while a scholar, on the other hand, benefits others as well.

Another example of Iblīs's deception of them is making them believe that asceticism requires not indulging in things that are permissible. Some of them stop eating wheat bread or drinking cold water, others never taste fruits or eat very little and torture themselves with wearing wool.

This was not the way of Allāh's Messenger (ﷺ), His Companions or their followers. They only felt hunger when they had nothing to eat, otherwise they would not. Allāh's Messenger (ﷺ) used to eat meat and chicken, and used to like sweets and cold water.

A man said: "I never eat *khabīṣ* (date and almond paste), since I know I cannot not be adequately thankful (to Allāh) for it."

Al-Ḥasan al-Baṣrī said: "This man is foolish; is he able to give proper thanks for drinking cold water?!"

And Sufyān al-Thawrī when travelled used to take with him as provision roast meat as well as *fālūthaj* (a mixture of margarine and honey).

A person must understand that his body is his ride; he must treat it gently so it can take him where he wants. Let him do that which is helpful to it and abandon that which harms it, including eating too much and being excessive in indulging in lusts. All of this harms the

body and level of religiosity.

People differ in their natures. Desert Arabs will not be blamed if they wore wool and only drank milk as their bodies are able to withstand such a thing. On the other hand, for someone who is used to comfortable living, we forbid him from harming himself.

And as for those who avoid good living and delicious foods because of any resulting harm, we tell them that they have to practice moderation in order not to harm themselves.

Do not pay attention to the words of al-Ḥārith Al-Muḥāsibī and Abū Ṭālib al-Makkī regarding reducing food consumption and fighting lusts. Following the Legislator (i.e. the Prophet(ﷺ)) and His Companions is better.

Ibn 'Aqīl used to tell those people: "Your affairs that are related to religion are strange! You either follow desires, or practice innovated monasticism. (You become religious) after acting foolishly during youth, neglecting rights, neglecting your own children, then you stick to the corners of *masjids*. Why can't you just worship Allāh as suggested by sound religion and intellect?!"

Iblīs convinces them that asceticism only pertains to food and clothing, while their hearts are eager for leadership and prestige. They seek for leaders to visit them, and they honour the rich not the poor. Some of them might reject some financial gifts, yet they love for people to visit them and to kiss their hands. Indeed, leadership is the most sought after quality in life.

Section Two

Devil's Deception of the Worshipers *(al-'Ubbād)*

Subtle acts of showing off are used the most by Iblīs to deceive worshipers. Thin postures, pale faces, messy hair, and soft voices are all obvious acts of showing off. So is showing off in charity and in prayers.

We refer to the Prophetic saying: "Indeed actions are according to intentions."[143] When Allāh's Face is not sought by an action, then it will not be accepted.

Mālik Ibn Dīnār said: Tell those who are not sincere: do not tire yourself!

A believer only seeks Allāh's pleasure by his actions; however, he may still be subject to subtly showing off.

Yūsuf Ibn Asbāṭ said: Learn the right actions from wrong actions. It took me twenty-two years to do so.

It is out of fear of showing off that righteous people concealed their actions, and pretended to do the opposite of what they were doing. Ibn Sīrīn used to laugh during the day and cry at night.

And when Ibn Adham used to get sick he used to serve food that only healthy people ate.

Wahb Ibn Munabbih said that there used to be a very pious man who used to express his concern about showing off because of the

[143] Bukhārī 1/7 and Muslim #1907.

attention he used to receive from people. When the king heard of this he decided to visit him. When the pious man heard about the king's intention, he ordered for food to be brought and put it in front of him.

When the king arrived, the pious man began eating large bites of food and made sure the king saw him. The king said: (someone who eats like this) no good would come from him, and left. The pious man said: Praise Allāh Who made him go away.

Some ascetic people come to realise that their family members will talk to others about how ascetic they are. They feel that the fame they get because of this makes it easy for them to continue to be ascetic. Had they been sincere, they would have eaten with their families. This way they and the family members would not discuss this issue with others.

Dawūd Ibn Abū Hind fasted for twenty years without his family knowing. He used to take his lunch and donate it to the poor on his way to the market place. The poor people thought that he ate at home, and his family members thought that he ate at the market place.

This was how people were.

Section Three

Criticizing the Methodologies of the Ascetics (*al-zuhhād*)

Some of them enjoy that people talk about the fact that they go into seclusion. They claim that mixing with others may subject them to witness the sins that they commit. When in fact he is only arrogant, looks down on people, fears that they might not serve him as he deserves, that his high status may be affected, or that he feels that he might get exposed for his lack of knowledge. He loves to be visited upon but never visits others. And he loves the leaders to visit him and the laypeople to gather at his door and kiss his hand. He does not visit the ill nor participate in funerals. And his followers say: Seek an excuse for the Shaikh, for this is his habit!

May there be no habit that goes against *Sharī'ah*.

Some of them prefer to stay hungry rather that going out to buy food. They do not want to mix with people so their high status does not get affected. He feels that if he goes out to buy food; his fame would lessen.

Allāh's Messenger (ﷺ) used to visit the marketplace to buy for his needs, and used to carry them himself. And Abū Bakr (*raḍiyAllāhu 'anhu*) used to carry clothes on his shoulder and used to buy and sell.

'Abdullāh Ibn Ḥanẓhalah (*raḍiyAllāhu 'anhu*) said: 'Abdullāh Ibn Salām (*raḍiyAllāhu 'anhu*) passed by carrying a pile of firewood on his head. People told him: What makes you do this when Allāh has sufficed for you? He replied: I wanted to repel arrogance. I heard Allāh's Messenger (ﷺ) say: "A person with an atom's weight of ar-

rogance in his heart will not enter Paradise."[144]

It was the habit of early Salaf to go out for shopping. Like many things, this habit changed with time. However, in my opinion, a scholar must not go out for shopping nowadays, because this will cause the laypeople not to give him high status.

Not everything that the Salaf used to do must be done now. Especially, things that did not cause people's hearts to change, but do today.

Al-Awzā'ī said: We used to laugh and joke, but when we became examples followed by others we stopped doing so.

Once Ibrāhīm Ibn Adham and his students were joking with each other when a man knocked at the door. Ibrāhīm ordered his company to stop joking with each other and to be silent. They said: Are you teaching us to showoff?! He replied: I hate for others to disobey Allāh because of you.

What he feared was for the laypeople to say: Look at what those ascetic people do. Laypeople do not withstand seeing such behavior from worshippers.

[144] Bukhārī and Muslim.

Section Four
Devil's Deception of them in Compelling themselves to do that which is Not Compulsory

Some of them refuse to wear comfortable clothes. They feel that this will affect their honor. They would rather die than to be seen eating. They never smile, let alone laugh. Iblīs deceives them to believe that this is for the benefit of others, when in fact it is showing off. You always see them with their heads down and signs of sorrow on them. However, once they are by themselves they turn into vicious lions.

The Salaf were keen on pushing away all that which brought fame to them. Yūsuf Ibn Asbāṭ said: I went to (the city of) Miṣīṣah. When people saw me, they came from everywhere to greet me, and when I entered the *masjid* everyone was staring at me. So I told myself: "Until when am I going to continue like this?!" I took my bag and returned to my city with sweat and exhaustion, and did not return to Miṣīṣah for two years.

And some of them wear torn and tattered clothing and never fix their *ʿimāmah* or comb their beards, this is so people think that they have no worldly goods.

This is a form of showing off.

Dāwūd al-Ṭa'ī was asked: Why do you not comb your hair?! He replied: "I am too busy with other things."

This was not the way of the Messenger (ﷺ) or his Companions. He used to comb his hair, apply grease to it and wear perfume; all

while being the person most occupied with the Hereafter.

Abū Bakr and ʿUmar (*raḍiyAllāhu ʿanhumā*) used to dye their hair with *ḥennā* while being the most god-fearing and ascetic from among the Companions.

So, whoever claims to have reached a level that is higher than that required by the Sunnah and the actions of the great Muslims; then he should be ignored.

Other ascetic men choose to be always silent, and never mix with their families to the point that their families dislike them because of their bad manners.

They forget the Prophets (ﷺ) saying: "Your family has rights over you." He (ﷺ) used to joke with others, and play with children and chat with his wives. He once raced with ʿĀ'ishah (*raḍiyAllāhu ʿanhā*), as well as many other pleasant manners.

This person claiming to be ascetic has made his wife as if she had no husband and his children as if they were orphans. He is never there for them, and treats them with bad manners. Some ascetic people become too rigid to the point of not having any sexual desires. They stop performing obligatory rituals, and focus on things that are not obligatory instead. They believe that not doing so would occupy him from attending to the afterlife. They do not realise due their ignorance, that being pleasant toward one's family is part of attending to the afterlife.

The Prophet (ﷺ) told Jābir (*raḍiyAllāhu ʿanhu*): "Why do not you marry a virgin, so you play with her and she plays with you."[145]

[145] Bukhārī 9/104 and Muslim, #715.

Some of them also become very fond of their actions to the point of believing that they are from the *al-Awtād* (الاوتاد) the Poles.[147] They think that they can walk on water. And if their *du'ā* was not answered, they become disgruntled. It is as if they were employees seeking their salaries. Instead, they should realise that they are servants who should never boast about their actions. They should be occupied with concerns about their possible deficiencies. This was why some righteous persons used to say: "I seek Allāh's forgiveness from the lack of truthfulness." Another was asked: Have you done something believing that it will be accepted? He answered: "The only action that I feel will be accepted is my fear that my actions will not accepted."

And from Iblīs's deception of ascetics is to convince them to act upon what they feel is right, not based on the opinions of learned people.

Ibn 'Aqīl said: Abū Isḥāq al-Khazzāz was a righteous man, he was the first to teach me Allāh's book. During Ramaḍān he used to not talk except with the verses of the Qur'ān. So when he would ask for permission to enter he would say:

ٱدۡخُلُواْ عَلَيۡهِمُ ٱلۡبَابَ

"Enter upon them through the gate."

[*al-Mā'idah* (5): 23],

and used to tell his son:

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[147] *Al-Watad* refers to the peg that is driven into the earth to support a tent, its plural is *awtād*. In the terminology of the *Ṣufīs* its refers to four individuals who are located at the four extremes of the earth - the north, south, east and west - and it is through them that Allāh preserves those regions of the earth due to their being the place to which Allāh, the Exalted, looks.

Refer to: *'Lisān al-Arab'* [3/444]; *'Istilāḥāt as-Ṣūfiyyah'* [p. 7].

بَقْلِهَا وَقِثَّآئِهَا

"its herbs, its cucumbers"

[*al-Baqarah* (2): 61]

in order for him to buy cucumbers. So I told him once: What you are doing is a sin, the Qur'ān was revealed to provide religious rulings, and it must not be used for worldly things. What you are doing is just as if you made a pillow from the papers on which the Qur'ān was written and slept on it. He did not accept what I said and never spoke to me again.

The Salaf disliked for an ascetic person who had not fulfilled the conditions of *fatwā* to give *fatwā*. Aḥmad Ibn Ḥanbal once asked Isma'īl Ibn Shabbah: Who is this Aḥmad Ibn Ḥarb who came from Khurasān? Isma'īl responded by mentioning how ascetic and pious Ibn Ḥarb was. So Aḥmad Ibn Ḥanbal responded: Someone like him must not push himself into giving *fatwā*.

Section Five
The Relationship between the Scholars and the Ascetics

Iblīs deceives the ascetics to look down upon the scholars. They say: "All that matters is action." Little do they understand that knowledge is what illuminates heart. And had they known that scholars assume the status of Prophets in preserving the religion then they would have looked at themselves like how dumb people look at themselves in the presence of eloquent people, and how blind people look at themselves in the presence of those able to see. The Scholars are guides for all people.

Sahl Ibn Ṣa'd said that Allāh's Messenger (ﷺ) told 'Ali Ibn Abī Ṭālib (*raḍiyAllāhu 'anhu*): "It is better for Allāh to use you to guide a single person rather than for you to earn red she-camels."[148]

Also, they criticize scholars for enjoying permissible things that assist them in seeking knowledge. They also criticise those who gather money.

If they only understood the concept of *mubāḥ* (permissible things) they would understand that those indulging in it deserve neither condemnation nor praise. Does it make sense for someone who prayed the night prayer to condemn he who prayed 'Ishāa and then slept?

The ascetics must learn from the scholars, otherwise he must remain silent.

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[148] Bukhārī 7/58 and Muslim 2406.

Mālik Ibn Dīnār said: The devil plays with the ascetics just like children play with walnuts.

Allāh is the guide to the Truth, and unto him will be the final destination.

CHAPTER ELEVEN

The Devil's Deception of the *Ṣūfis*

We have discussed Iblīs's deception of ascetic people. Some of them are *Ṣūfis*. However, *Ṣūfis* have characteristics that set them aside.

Sūfism started as a way of extreme asceticism. Later, its followers practiced listening to songs and dancing. So lay people who seek the Hereafter became fascinated with their asceticism, and the seekers of this world became fascinated with their playfulness.

Therefore, it is important to expose Iblīs's deception of them by first discussing the origin of this group as well as its branches. And Allāh is the aid to reach the truth.

During the Prophet's (ﷺ) time people's titles were either *"mu'min"* or *"muslim"*. Then the titles of *zāhid* (ascetic) and *'ābid* (worshiper) came about and some people began practicing asceticism to the point of abandoning worldly affairs. They developed their own ways and adopted certain specific mannerisms. They claimed that a group of people by the name *Ṣūfah* (صوفة) were the first to dedicate themselves for Allāh's pleasure in the *masjid al-Ḥaram*. This was what al-Walīd Ibn al-Qāsim said when he was asked about the origin of the

title *al-Ṣūfīs* (الصوفي).

Others claimed that the title *Ṣūfī* refers back to the people of *Ṣuffah*. They were poor people who used to visit Allāh's Messenger (ﷺ) with no money or families. So a pavilion was built for them inside the *masjid* of Allāh's Messenger (ﷺ), and hence they earned the title *Ahlu'l-Ṣuffah* (أهل الصُّفَّة) the people of the bench.

Al-Ḥasan said: a *Ṣuffah* (صُفَّة) was built for the needy Muslims at the time of the Prophet (ﷺ), and Muslims used to send food and goods to them.

They remained in the *masjid* and accepted charity out of need, and what Allāh (the Mighty and the Majestic) blessed the Muslims with bounties, the People of *Ṣuffah* did not continue what they were doing and left the *masjid*.

However, it is not correct (linguistically) to attribute Ṣūfism to *Ṣuffah*, because had that been true, then they would have been titled *Ṣuffīs* (صُفِّي).

Some claimed that the title *Ṣūfīs* refers to a small plant that grows in the desert called *al-Ṣūfānah* (الصُّوفانة). This is also incorrect, because they would have been called *Ṣūfānī* (صُوفاني).

Another opinion is that the title refers to the small hairs that grow on someone's neck. And others said that it is in reference to wool *al-Ṣūf* (الصُّوف). This may be probable, but the most correct opinion was the first one.

The name came into use before the year 200AH, and when the first of these people proclaimed it, they talked about it, expressing

its import in various ways; whereof the gist is that according to them Ṣūfism (*taṣawwuf*) means disciplining of the soul (*riyāḍah al-nafs*), and resistance (*mujāhadah*) to nature by restraining it from vices and impelling it to virtues such as asceticism (*zuhd*), gentleness (*ḥilm*), patience (*ṣabr*), sincerity (*ikhlāṣ*), truthfulness (*ṣidq*); etc., such as earn praise in this world and reward in the next.

I would observe that the first *Ṣūfis* carried this out; the devil however deceived them in certain ways, and yet further deceived their successors. As a century elapsed his hopes for the next century increased, and he deceived them still further, and obtained complete control over the later generations.

He started deceiving them by diverting them from knowledge, making them suppose that the object to be aimed at is action. When he had extinguished the lamp of knowledge which they had, they floundered in darkness. He persuaded some to the point that the purpose of their system was complete abandonment of the world; hence they discarded what was good for their bodies; compared wealth to scorpions, forgetting that it was ordained for useful purposes; imposed all sorts of penances on themselves, so that some of them would never lie down. The aims of these people were indeed good, only they were divered from the straight path. Some of them through lack of knowledge used to act according to fabricated ḥadīths unknowingly.

Then came persons who discoursed to them about hunger (*al-ju'*), poverty (*al-faqr*), suggestions and insinuations (*al-wasāwas*), and authored works on the subject like al-Ḥārith al-Muḥāsibī. And later came authors who presented Ṣūfism (*taṣawwuf*) as an independent school of thought, and gave it certain distinguishing characteristics, such as the patched garment, listening to music (*al-samā'*), ecstatic rapture (*al-wajd*), dancing (*al-raqṣ*), clapping of the hands (*al-taṣfiq*):

they further distinguished themselves by excessive purity (*al-ṭahārah*) and cleanliness. So the gulf between them and the true scholars widened more and more until they started to consider Ṣūfism as the most complete knowledge, which they called the inner knowledge (*al-ʿilm al-bāṭin*), whereas they made knowledge of the Sharīʿah the outer knowledge (*al-ʿilm al-ẓāhir*).

Some *Ṣūfis* were caused by extreme hunger to hallucinate. They imagined that they saw Allāh in the form of a beautiful form and fell in love with him. These were something between *kufr* and *bidʿah*; and then the paths of some branched out, and their beliefs were corrupted. Some of them adopted the doctrine of incarnation (*al-ḥulūl*), others of union (*al-itiḥād*); and the devil continued to encompass them with various heresies to the point that they even made for themselves laws (*sunan*).

Iblīs continued his efforts of deceiving them until they fabricated their own ḥadīths and books of *tafsīr*. Then arose Abū ʿAbdu'l-Raḥmān al-Sulamī who composed for them *Kitāb al-Sunan*, and collected for them *Ḥaqā'iq al-Tafsīr*, in which he mentioned extraordinary ways that they have of interpreting the Qur'ān according to their whims without finding correct chains of narrations for them in any principles of knowledge, but merely only relying on their own principles. Strange indeed how they were careful about what they eat, but not careful about how they interpreted the Qur'ān.

Section One
Examples of their Deviant Writings

Further Abū Naṣr al-Sarrāj wrote a book titled *"Luma' al-Ṣūfiyyah"* wherein he set forth wrong beliefs and vicious utterances, of which we shall presently produce some examples, *inshā'allāh.*

Abū Ṭālib al-Makkī wrote *"Qūt al-Qulūb"* and filled it with baseless innovations and nonsense, continuous fasting for days and nights supported by no authority, with other fictions and erroneous beliefs. He frequently employs the phrase *"One of those favoured with revelations says"*, which is meaningless, and recounts on the authority of Ṣūfīs that Allāh appears (*tajalli*) in this world to His allies (*awliyā'*).

I was told by Abū Manṣūr al-Qazzaz after Abū Bakr al-Khāṭib that Abū Ṭāhir Muḥammad Ibn 'Alī al-'Allāf said: Abū Ṭālib al-Makkī came to Baṣrah after the death of Abū'l Ḥasan Ibn Sālim, and professed to be one of his followers. Then he went to Baghdād, where people gathered to the room in which he preached, and his speech was confused; he was remembered, to have said *"Nothing is more harmful to humans than their Creator!"*. He was charged with heresy and shunned and spoke no more in public after that. Al-Khāṭib added: Abū Ṭālib al-Makkī wrote *"Qūt al-Qulūb"* in the language of the *Ṣūfīs*, wherein he sets forth many things which are to be disapproved, and abominable concerning the attributes.

Then came Abū Nu'aym al-Aṣbahānī and compiled *"al-Ḥilyah"* where he shamelessly included Abū Bakr, 'Umar, 'Uthmān and 'Alī (*raḍiyAllāhu 'anhum*) and the senior Ṣaḥābah as *Ṣūfīs.* He also included Shurayh al-Qāḍī, al-Ḥasan al-Baṣrī, Sufyān al-Thawrī and Aḥmad Ibn Ḥanbal in the list of *Ṣūfīs.*

Al-Sulamī listed in his book *"Ṭabaqāt al-Ṣūfiyyah"* al-Fuḍayl, Ibrāhīm

Ibn Adham and Maʿrūf al-Karkhī, whom he makes out to have been *Ṣūfis* by pointing out that they were ascetics. Ṣūfism is a doctrine different than asceticism. A proof of this is that asceticism (*zuhd*) was never condemned by anyone, unlike the *Ṣūfis*.

A treatise called *"al-Risālah"* was authored for them by 'Abdu'l-Karīm Ibn Huwāzin al-Qushayrī wherein he gives marvellous accounts of annihilation (*fanā'*), subsistence (*baqā'*) [in God], contraction (*qabḍ*), expansion (*basṭ*), the [mystical] moment (*waqt*), the [mystical] state (*ḥāl*), ecstatic rapture (*wajd*), ecstatic finding (*wujūd*), unification (*jamʿ*), seperation (*farq*), sobriety (*ṣaḥw*), intoxication (*sukr*), tasting (*dhawq*), drinking (*shurb*), erasure (*maḥw*), affirmation (*ithbāt*), [self] concealment (*tajallī*), presence (*muḥaḍara*), unveiling (*mukashafa*), glimmers (*lawā'iḥ*), dawnings (*ṭawāliʿ*), flashes (*lawāmiʿ*), inconstancy (*talwīn*), stability (*tamkīn*), the [Divince] Law (*sharīʿa*), the True Reality (*ḥaqīqa*), etc., all baseless illusions, with yet more marvellous comments. He also authored a commentary of the Qur'ān that was even more absurd.

Then there arose Muḥammad Ibn Ṭāhir al-Maqdisī who composed for them *"Ṣafwah al-Taṣawwuf"*, wherein he recounted things which a man of sense would be ashamed to mention. We shall give such examples as it will be suitable to mention in their places, if Allāh will.

Our Shaikh, Abū'l-Faḍl Ibn Nāṣir, used to say: Ibn Ṭāhir was promiscuous. He wrote a book allowing looking at beardless young men lustfully, into which he introduced a story of Yaḥyā Ibn Maʿīn, who said: 'I saw a pretty girl in Egypt, Allāh be gracious to her!' People said to him: 'What, do you invoke a blessing on her!' He said: 'Allāh be gracious to her and everyone who is beautiful.' Our Shaikh Ibn Nāṣir added: 'Ibn Ṭāhir is not a person to be employed as evidence.'

Then arose Abū Ḥāmid [al-Ghazālī] who wrote his book *"al-Iḥyā'"* following the same doctrine, and filled it with false ḥadīths unknowingly. He discussed unveiling (*'ilm al-mukashafa*) and transgressed the rules of jurisprudence (*fiqh*). He asserts that what is meant by the stars, sun, and moon, which were seen by Ibrāhīm (*'alayhis-salām*) were lights which veiled Allāh (the Mighty and the Majestic), and not the objects known. This opinion is of the same nature as that of the Bāṭinīyyah.

He also said in his book *"Al-Mufṣiḥ bi'l-Aḥwāl"* he asserts that the *Ṣūfis* in their waking hours witness the angels and the souls of the Prophets, hear their voices, and acquire information from them; then their state (*ḥāl*) ascends from witnessing (*mushāhada*) forms to levels that are indescribable.

The reason why these people authored these books was their lack of knowledge in the Sunnah and the narrations. They were intrigued with the *Ṣūfis* asceticism and never met people who were better mannered than them. Their way seemed to be clean and spiritual. On the other hand, there was an amount of ruggedness in the Salaf's ways. Further these people enjoy popular favour to a high degree because their system is outwardly one of cleanness and devotion, and involves quiet contemplation and music, which people naturally favour. Besides, the early *Ṣūfis* used to distance themselves from kings and governors, unlike latter *Ṣūfis*. They claimed that the source of their writings was hidden knowledge (*al-'ilm al-bāṭin*).

Aḥmad Ibn Ḥanbal was asked about *Wasāwās wa'l-Khaṭarāt* (Ṣūfīs inspirations), he replied: 'Neither the *Ṣahābah* nor the *tābi'īn* discussed such matters.'

At the beginning of this book we have recorded a similar tradition traced to Dhū'l-Nūn, and one traced to Aḥmad Ibn Ḥanbal to the

effect that, having heard the language of al-Ḥārith al-Muḥāsibī he told one of his followers that he thought he had better not associate with them. There is another report of this going back to Sa'īd Ibn 'Amr al-Barda'i according to whosoever said: I was in the presence of Abū Zur'ah when he was asked about al-Ḥārith al-Muḥāsibī and his books, and he warned the questioner against them. These books, he said, are innovations and misguidance; stick to the Sunnah, in it you will find all that you need. So he was told: But there is good advice in these books!. He said: Whoever is not sufficed by the advice that is in Allāh's book then he will not benefit from these books either. Have you ever heard that Mālik Ibn Anas, Sufyān al-Thawrī, al-Awzā'ī and other early scholars ever wrote on these subjects. These people have violated the way of the Scholars. One day they come to us with al-Ḥārith al-Muḥāsibī, the next day they come with 'Abdu'l-Raḥīm al-Dabilī, Ḥātim Al-Aṣam and Shafīq. He went on to say: How fast people hasten toward innovation (*bid'ah*)!"

We have been told by Muḥammad Ibn 'Abdu'l-Bāqī after Abū Muḥammad Rizqullah Ibn 'Abdu'l-Wahhab al-Tamīmī after 'Abdu'l-Raḥīm al-Sulamī said: The first person who discussed in our town on the order of States and the Stages of sainthood (*tartīb al-aḥwāl wa'l-maqāmāt ahlu'l-walāya*) was Dhū'l-Nūn al-Miṣrī. His statement was disapproved by 'Abdullah Ibn 'Abdu'l-Ḥakam who was a leading man in Egypt and a follower of Mālikī *madhab*. Accordingly al-Sulamī was shunned by the savants of Egypt when it had got abroad that he had invented a science about which the men of old had not spoken. They went so far as to charge him with apostasy. Al-Sulamī says that Abū Sulaymān al-Dārānī was expelled from Damascus, it being said that he asserted that he saw the angels, and that they talked to him. Some persons attested that Aḥmad Ibn Abū'l-Ḥawārī regarded the saints as superior to the Prophets, and had to flee from Damascus to Makkah. The people of Bisṭām [city in Irāq] so strongly disapproved of the sayings of Abū Yazid al-Bisṭāmī who was re-

ported to al-Ḥusayn. They have gone so far as to say that he had an Ascent and the Prophet (ﷺ) had an Ascent (*al-mi'rāj*), that they expelled him Ibn Bisṭām. He remained in Makkah for two years, then returned to Jurjān [a city in Irān], where he remained till the death of al-Ḥusayn Ibn 'Īsā, when he returned to Bisṭām. Al-Sulamī says: A certain man reported that Sahl Ibn 'Abdullāh al-Tustarī declared that the angels, the Jinn, and the devils visited him and that he discoursed to them. This was disapproved by the masses, who went so far as to attribute evil acts to him, so that he fled to Basrah, where he died. He also states that al-Ḥārith al-Muḥāsibī talked about some theological matters, including the Attributes; and was shunned by Aḥmad Ibn Ḥanbal, in consequence of which he went into hiding till he died.

Abū Bakr al-Khallāl also states in his work *'Kitāb al-Sunnah'* that Aḥmad Ibn Ḥanbal said: Warn others from al-Ḥārith as much as you can, for he is the source of harm. So and so used to meet with him, so he convinced them of the theology al-Jahm. He has always been the refuge of people of *kalām*. He is just like a lion waiting to attack; look out for the day when he will spring on people!

Section Two

Early *Ṣūfis* were Clear on the Importance of referring to the Qur'ān and the Sunnah

The first *Ṣūfis* used to acknowledge that reliance was to be placed on the Book and the Sunnah, only owing to their ignorance the devil was able to deceive them.

Abū Sulaymān al-Dārānī said: Often I am impressed for days by some point that the people (the ascetics) make, only I do not accept it without two trustworthy witnesses, the Book and the Sunnah.

Abū Yazīd said: If you see a man endowed with such miraculous powers (*al-karāmāt*) that he can elevate himself into the air, do not be deceived by him; but first see how you find him in the matter of enjoining and forbidding, and observance of the rules.

According to another he said: Which I neglects the reading of the Qur'ān, mortification of their attendance at public worship, attendance at funerals, and visitation of the sick, and professes to be a *Ṣūfī* is a heretic.

And Sarī said: Whoever claims that there is hidden knowledge (*'ilm al-bāṭin*) which contradicts a manifest rule (*ḥukm al-ẓāhir*) commits an error.

Al-Junayd said: Our doctrine is governed by the principles of Qur'ān and Sunnah.

He also said: Our science depends on the Book and the Sunnah. No-one is to be imitated who has not memorised the Qur'ān, written ḥadīth, and studied Law.

And further said: We have not learned Ṣūfism (*taṣawwuf*) from hearsay, instead, we learned it through hunger, and abandoning worldly matters, because *taṣawwuf* is all about purifying your dealings with Allāh, and its essence is abandoning worldly affairs.

Abu Bakr al-Shaqqāq said: Whosoever violates the rules of enjoining and forbidding in externals (*al-ẓāhir*) is deprived of internal (*al-bāṭin*) witnessing (*mushahada*) of the heart.

Abū'l-Ḥusayn al-Nūrī said: Have nothing to do with anyone who claims that he has in his dealings with Allāh a state which takes him outside the bounds of knowledge of the *sharīʿah*. Suspect the religion of one whom you see claiming a state for which there is no evidence and which is unattested by any clear text that can be remembered.

Al-Jurīrī said: Our whole system can be comprised in one article, by that you should compel your heart to watchfulness (*murāqaba*), while knowledge governs your external conduct.

And Abū Ja'far said: Whoever does not weigh his words and deeds against the Qur'ān and Sunnah, then do not record his name in the record of men.

If these are ascertained sayings of their leading men, then some of them too have committed errors owing to their lack of knowledge; if such sayings are genuinely theirs, then the refutation falls on them, since there can be no respect of persons in dealing with the truth; if the sayings are not theirs, then let us be on our guard against similar sayings and similar doctrine from whomsoever it proceeds. As for those who do not belong to these people but only imitate them, their errors are numerous; we will record some of those which have come to our knowledge; Allāh knows that our purpose in ex-

posing such errors is only to keep the *sharīʿah* pure, and anxiety to see that it is not corrupted. We are not concerned with the personality of the individual; we are only discharging the obligation which knowledge imposes.

We should not pay attention to someone saying: how could you discuss the faults of someone who is ascetic, who merely sought to give others blessings. We only follow *sharīʿah*, not individuals. A person could be among the people of Paradise but commits mistakes. So his status should not prevent us from pointing out his errors.

Know that one who looks at the honour paid to an individual and does not look at his procedure and what is to be inferred from it is like one who looks at the miracles performed by ʿĪsā (*ʿalayhis-salām*) without studying his person, and so claims divinity for him; had he studied his person, seeing how he was sustained by food, he would not give him what he does not deserve.

Yaḥyā Ibn Saʿīd said: I asked Shuʿbah, Sufyān Ibn Saʿīd, Sufyān Ibn ʿUyaynah and Mālik Ibn Anas whether a man who had not memorized the Qur'ān was suspect in ḥadīth. They all said: His case is clear .

Imām Aḥmad would praise a man excessively and then mention a series of mistakes which he had committed. He would say: An excellent man, were it not that he has a certain failing. Of Sarī al-Saqaṭī he said: He is the shaikh who is renowned for his taste in food. Later he was told that al-Sarī claimed that the letter *"bā"* prostrated itself to Allāh after creating it. Aḥmad said: Warn people against him.

[11:1]
Devil's Deception in Matters of Creed

Abū 'Abdullāh al-Ramlī said: Abū Hamzah discoursed in the *masjid* of Ṭarsūs and was favourably received. One day when he was discoursing a raven, croaked on the roof of the *masjid.* Abū Hamzah yelled: "Here I come, here I come." So he was considered a heretic and a pantheist (*ḥulūlī*) and was killed. His horse was later sold as the heretic's horse.

Abū Bakr al-Farghānī said: Abū Hamzah was generally supposed to be a believer in pantheist (*ḥulūlī*), because when he heard any sound he used to say "Here I come, here I come."! Abū 'Alī however stated that Abū Hamzah only supposed the sound to be a summons from God to arouse him to devotion.

Al-Sarrāj said: Abū Hamzah was generally supposed to be a pantheist (*ḥulūlī*) because when he heard a sound like the whistling of the wind, the rush of water, the singing of birds, he would cry out "Here I come, here I come." This was the reason for the charge.

He proceeds: I have also been informed that certain people of *Shām* claim vision with the heart in this world similar to vision with the eyes in the Hereafter.

Furthermore Ghulām al-Khalīl testified that he had heard Abū'l-Ḥasan al-Nūrī say: I am enamored of Allāh and He is enamoured of me. Nūrī said: I hear Allāh say:

يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ

"He will love and who will love Him."

[*al-Mā'idah* (5): 54],

and 'to be enamoured (*'ishq*) of' is no more than 'to love (*maḥabba*).' So al-Qāḍi Abū Ya'lā said: Allāh in the opinion, of the pantheists (*ḥulūlīyyah*) can be enamoured.

Some pantheists claimed that it was possible for Allāh to be enamored. This is ignorance for several reasons:

First: Linguistically, 'to be enamoured (*'ishq*)' is only meant for that which one can have (sexual) relations with.

Second: The Attributes (*Ṣifāt*) of Allāh are known only by [the Qur'ān and Sunnah], whence we know that He loves (*yuḥibbu*), but we may not say He is enamoured (*ya'shaqu*), and He is loved (*yuḥabbu*), not enamoured of (*yu'shaqu*). Just as it is said that He knows, but not that He recognises.

Third: On what basis did he claim that Allāh loves him? This is a claim without evidence. The Prophet (ﷺ) said: A man who says he is in Paradise is really in Hell.

'Amr al-Makkī said: I used to walk with al-Ḥusayn Ibn Manṣūr in some of the streets of Makkah, while I recited the Qur'ān; hearing my recitation he said: I could myself say the like of that. I left him as a result.

Muhammad Ibn Yahyā al-Rāzī said: I heard 'Amr Ibn 'Uthmān cursing al-Ḥallāj and saying: Were I able, I would kill him with my own hand. I said: How has he angered the shaikh? He replied: I recited a text of Allāh's Book and he said I could say or compose and utter the like of this.

Abu Bakr Ibn Mimshad related as follows: There was a man present with us in Dinawar with a sack from which he would not part night or day; the sack was examined and there was found therein a letter of al-Ḥallaj addressed from the Merciful the Clement to So-and-so son of So-and-so. It was sent to Baghdad, and Ḥallaj was summoned

and shown it. He admitted that it was his script and that the letter had been written by him. They said: You used to claim prophethood (*al-nabūwah*) and now you claim divinity (*al-rubūbīyyah*). He said: I do not claim divinity; only this is the essence of the mystic state according to us. Is the writer any but Allāh, while his hand therein is an instrument?

He was asked whether there were any people with him. He said Yes, Ibn 'Aṭā', Abū Muḥammad al-Jurairī, and Abū Bakr al-Shiblī. The second and the third are in hiding, so if there be anyone, it will be Ibn 'Aṭā'. Al-Jarairī was produced and asked; he said: The man who says that is an unbeliever, and should be put to death. Shiblī was asked and said: He who says that should be stopped, Ibn 'Aṭā' was asked about al-Ḥallāj's assertion and adhered to it; this was the cause of his execution.

There is a tradition going back to Ibn Bākūyah according to which he said: I heard 'Īsā Ibn Barzul narrate: when Abū 'Abdullāh Ibn Khafīf was asked about the sense of the following verses.

Praise be to him whose manhood here displays
The secret of his godhead's piercing rays;
Plainly himself he manifested then
As one who eats and drinks like other men.
So that his creatures glancing at His sheen
Their dazzled vision with their eyelids screen,

He said, May the Curse of Allāh be on their author. 'Īsā Ibn Barzul said they were the verses of al-Ḥusayn Ibn Manṣūr. He added: *If this be his belief, then he is an unbeliever (kāfir)*; only the verses may be falsely attributed to him.

The daughter of al-Samarrī was brought before Ḥāmid al-Wazīr and asked by him about Ḥallaj she said: My father brought me to him, and he said: I marry you to my son Sulaymān, who resides in Nisabūr. If any act on his part displeases you, fast for the rest of the day, at the end of it mount the roof, stand on the ashes, and break-fast off them and coarse salt. Then turn your face in my direction, tell me what displeases you, and I will hear and see. One night, she said, I was asleep on the roof and felt him approaching me. I woke up in a fright at his procedure. He said: I have only come to wake you up for prayer. When we had descended his daughter told me to prostrate myself before him. I asked her whether prostration should be performed to anyone but God. He heard what I said and said: Yes, there is a God in heaven and a God on earth.

Scholars agreed over the execution of al-Ḥallāj. The first to say so was Abū ʿAmr al-Qāḍī. Only Abū'l-ʿAbbās Surayj kept silent on the matter, alleging that he did not know what al-Ḥallāj said. Consensus of the scholars is a infallible guide. Abū Hurayrah (*raḍiyAllāhu ʿanhu*) said that the Allāh's Messenger (ﷺ) said: "Allāh has relieved you [all] from agreeing upon misguidance."[149]

The jurist of al-Asbahān, Muḥammad Ibn Dāwūd said: If what Allāh revealed to His Prophet (ﷺ) be true, then what al-Ḥallāj says is false. He was vehemently opposed to him.

Out of their ignorance and lack of attention to the scholars' opinions, many *Ṣūfis* were passionate about al-Ḥallāj. Ibrāhīm Ibn Muḥammad al-Naṣrabādhī used to say: If there was ever a monotheist (*muwaḥid*) after the Prophets and the trustful ones (*al-ṣiddīqīn*), it was al-Ḥallāj.

This is what most storytellers and *Ṣūfis* believe these days. All of

[149] Ṭabarānī in '*al-Kabīr*' #13623-13624.

them are ignorant in matters of religion, and distant from literature. I have myself composed a work on the life of al-Ḥallāj in which I have set forth his tricks and deceptions with what has been said about him by the learned. Allāh is the assistant in destroying ignorance.

Ḥāfiẓ Abū Nuʿaym according to which he said: I heard ʿUmar al-Bannā al-Baghdādī in Makkah narrating how, when there was the trouble of Ghulām al-Khalīl and the ascription of atheism to the Ṣūfīs, the Caliph ordered their arrest. Al-Nūrī was taken with a number of others, they were brought before the Caliph and he ordered them to be decapitated. Al-Nūrī pushed forward to the executioner for decapitation. Why this haste? asked the executioner. He said: I prefer that my companions should live for this short time rather than I. The matter was brought before the Caliph, who referred it to the Qāḍī Ismāʿīl Ibn Isḥāq who ordered their release. Further Abū'l-ʿAbbās Aḥmad Ibn ʿAṭā' according to which he said: Ghulām al-Khalīl used to bring charges against the Ṣūfīs in Baghdād to the Caliph, saying, There are atheists (*zanadiqa*) here, they were arrested.

Abū Hamzah the *Ṣūfī*, Abū Bakr al-Daqqāq, and a number of their companions. Al-Junayd Ibn Muḥammad alleged in his defence that he followed the *madhhab* of Abū Thaur. The others were brought before the Caliph who ordered their decapitation. Abū'l-Ḥusayn al-Nūrī hastened to be first. The executioner asked why he hurried in front of his fellows and felt no fear. He said: I prefer that my companions should live for this short period. The Caliph referred their case to the *qāḍī* and they were released.

One of the causes which led to this affair was al-Nūrī's saying: *'I am enamored of Allāh and He is enamoured of me.'* This was testified

against him. Then al-Nūrī pushed forward to the executioner to be killed, assisting in his own death - which also is an error.

[11:2]
Devil's Deception of the *Ṣūfis* in Matters of Ablutions (*al-ṭahārah*)

We have already discussed devil's deception of worshippers regarding matters of *ṭahārah*, only in the case of the *Ṣūfis* he goes beyond all bounds. Iblīs whispers to them to use more water. Once Ibn 'Aqīl made *wuḍū'* in the presence of some *Ṣūfis* so they made fun of him for how little water he used.

Abū Aḥmad al-Shīrāzī asked a *Ṣūfi*: From where do you make *wuḍū'*? He said: from the river, I have a compulsive disorder regarding *ṭahārah*. So he replied: *Ṣūfis* used to make fun of the devil, it seems that now he is making fun of them.

Some of them walk in sandals on the matting; there is no harm in this, only a beginner looking for a model might suppose this to be a rule, whereas the best of *Salaf* did not do it. One may wonder at a man who goes to such a length in precaution and describes himself as a cleanser of his outside, when his inside is crammed with filth and foulness!

[11:3]
Devil's Deception of the *Ṣūfīs* in Matters of Prayer (*al-Ṣalāh*)

We have already discussed devil's deception of worshippers regarding matters of the *Ṣalāh*, and he practises the same deception on the *Ṣūfīs*, only to a greater extent.

Muḥammad Ibn Ṭāhir al-Maqdisī said that *Ṣūfīs* have come up with the habit of praying two rak'āhs after wearing the *Ṣūfīs* patched cloak and repenting.

They refer to the ḥadīth of Thumāmah Ibn Uthāl (*raḍiyAllāhu 'anhu*) that when he became a Muslim he was ordered by the Prophet (ﷺ) to wash.[150]

I would observe that when an ignorant person meddles with what is not his concern he is very reprehensible. Thumāmah (*raḍiyAllāhu 'anhu*) was an unbeliever, and when an unbeliever becomes a Muslim it is incumbent on him to wash (*ghusl*), according to a number of *fuqahā'*, among them Aḥmad Ibn Ḥanbal. But no scholar has enjoined a prayer of two *rak'āhs* on one who becomes a Muslim, neither is there any mention of a prayer in the ḥadīth of Thumamah (*raḍiyAllāhu 'anhu*) which could furnish an analogy. Is this then anything in fact but an innovation which they call *'a practice'*.

Further the *Ṣūfīs* have practices wherein they stand alone is most reprehensible. For if these practices are to be referred to the *sharī'ah*, then all Muslims are alike in respect of them, and the *fuqahā'* know best about them; how then do the *Ṣūfīs* stand alone in observing them? If on the other hand the practices are according to their own

[150] Bayhaqī in *al-Sunan al-Kubrā* 1/171.

ideas, then they are alone in observing them because they invented them.

[11:4]

Devil's Deception of them with regards to their place of residence

As for the tents they use as places of worship, they ought not to be erected, for six reasons:

i. *First*: They have innovated the use of such tents. Muslims have always built *masjids*.

ii. *Second*: They have produced a rival to the *masjids*, reducing the size of the congregation.

iii. *Third*: They miss out on the reward of walking to the *masjid*.

iv. *Fourth*: They imitate the Christians by isolating themselves in monasteries.

v. *Fifth*: They refused to get married in their youth when they were in need of marriage.

vi. *Sixth*: They made a sign (the tent) for everyone to label them as ascetic people. This will encourage others to visit them and seek their blessings (*al-tabaruk*).

If however their purpose be insincere, then what they build are gaming-houses, abodes of idleness, and ways of parading asceticism. We have seen many of the latter *Ṣūfis* relaxing in these tents, from the labour of earning their living; and occupied with eating, drinks, music and dancing. They seek the gifts of every oppressor

and tax collector.

In fact, most of these tents were built by oppressors. They dedicate some of their evil money for maintaining the tents.

The devil has decieved them that whatever wealth comes to them was part of their sustenance. So there was no need for hunger and piety. They should only worry about food and cool water. Where is the hunger of Bishr? and the abstinence of Sarī? and the hard work al-Junayd?

They spend most of their time in leisure talk or visiting others for worldly reasons. Those who pretend to be pious stick their heads in their coats and say: 'My heart tells me from my Lord:' I have been told that a man who read the Qur'ān in a tent was forbidden to do so, and that some people who read ḥadīth in one were told that it was no place for that.

[11:5]
Devil's Deception of *Ṣūfīs* in Abandoning Wealth

The devil used to deceive the early Ṣūfīs, who were genuine ascetics, showing them the evil of wealth and warning them of its mischief; in consequence they used to give up their property, and sit on the carpet to poverty.

As for these days, Iblīs does not have to work hard because Ṣūfīs waste their money purposefully. I would not blame such a person if he had a profession that made him in no need of others, or if he got rid of the money because he was not sure of the lawfulness of its source.

But, what is objectionable is for a person to give away all of his

money and then beg others for their money including oppressors and those with doubtful incomes and to leave his children poor. I do not blame an ignorant ascetic for doing this. But I do not understand how a learned intellectual could encourage others to do it.

Al-Ḥārith al-Muḥāsibī discussed this issue in length, which is confirmed and supported by Abū Ḥāmid al-Ghazālī. Al-Ḥārith had more of an excuse than Abū Ḥāmid, because the latter was more knowledgeable, but the fact that he subscribed to Ṣūfism made him obliged to support it.

The following is an example of al-Ḥārith al-Muḥāsibī's discourses: 'O you who are deceived, if you hold that the amassing of lawful wealth is better and more honourable than the discarding of it, you are contemning the blessed Muḥammad (ﷺ) and the Prophets, and hold that the Prophet gave bad advice to his nation when he forbade them to amass it, well-knowing that amassing it was for their good. And if yout hold that Allāh was inconsiderate of His servants when He forbade them to amass wealth, well knowing that amassing it was for their good; it will not profit you to allege the wealth of the Companions, Ibn 'Awf (*raḍiyAllāhu 'anhu*) will wish on the Day of Resurrection that he had been given no more than enough to sustain him in this world.'

[Al-Ḥārith continues] I have been told that when 'Abdu'l-Raḥmān Ibn 'Awf (*raḍiyAllāhu 'anhu*) died, some of the Prophet's (ﷺ) Companions said they were afraid about Abdu'l-Raḥmān (*raḍiyAllāhu 'anhu*) on account of the estate which he had left. Ka'b, however, said; *SubḥānAllāh*! why do you need to fear for 'Abdu'l-Raḥmān (*raḍiyAllāhu 'anhu*), who acquired virtuously and spent virtuously? The news reached Abū Dharr (*raḍiyAllāhu 'anhu*) who came out in anger, and wanted Ka'b; passing by the jaw of a camel he took it into his hand and went off in search of Ka'b. Ka'b was told that Abū Dharr

(*raḍiyAllāhu ʿanhu*) was looking for him. So he fled and came to ʿUthmān (*raḍiyAllāhu ʿanhu*) to implore his protection. He told ʿUthmān the story; Abū Dharr (*raḍiyAllāhu ʿanhu*) followed the trail of Kaʿb till he tracked him to ʿUthmān's house (*raḍiyAllāhu ʿanhu*). When he entered Kaʿb rose up and seated himself behind ʿUthmān (*raḍiyAllāhu ʿanhu*) out of fear of Abū Dharr (*raḍiyAllāhu ʿanhum*). The latter said to him: Away with you, son of a Jewish lady! You hold that there is no harm in the estate left by ʿAbdu'l-Raḥmān Ibn ʿAwf (*raḍiyAllāhu ʿanhu*)! The Prophet (ﷺ) one day came out and said: On 'the Day of Resurrection the most shall be the least save one who says such and such' then he said: O Abū Dharr, you are desirous of the most, whereas I am desirous of the least. Of that then the Prophet (ﷺ) was desirous, whereas thou, O son of the Jewish lady, say there is no harm in, the estate which was left by ʿAbdu'l-Raḥmān Ibn ʿAwf (*raḍiyAllāhu ʿanhu*)! You and whoever says the same lies. Kaʿb did not utter a word in reply till he had gone.

Al-Ḥārith proceeds: So this ʿAbdu'l-Raḥmān (*raḍiyAllāhu ʿanhu*) not withstanding his eminence is to be detained in the Resurrection-court because of the wealth which he acquired honourably and in order to live temperately and do good works; he is to be prevented from running into Paradise with the poor emigrants (*al-fuqarāʾ al-muhājirīn*), and instead will have to creep after them. The Companions rejoiced when they were destitute, and you hoard wealth and amass it in fear of poverty (*al-faqr*). This is to hold a bad opinion of Allāh and to have no confidence in His guarantee, which is of itself sufficiently criminal. Perhaps you amasses the wealth for the comforts, vanities, and pleasures of this world, whereas we have been told that the Prophet (ﷺ) said: Whosoever laments over worldly fortune which he has missed comes a whole year's journey nearer Hell. And you grieve over what you have missed, not troubling about your proximity to Allāh's punishment! Consider, can't you find in

your lifetime lawful wealth to the amount which the Companions found? Where is the lawful wealth which you can't amass? I give thee good counsel I would have you contended with a minimum, and not amassing wealth for charitable purposes. A certain man of learning was asked concerning one who amasses wealth for charitable purposes and replied that it is yet more, charitable to abstain therefrom. We have also been told that one of the best of the *tābiʿīn* being asked concerning two men, one of whom sought fortune by honourable means, won it, helped his relations and benefited himself, and another who disregarded fortune, neither sought it nor gave it away - which of the two was the better? He replied that there was a vast difference between them; the one who disregarded fortune was the better by a distance as great as that between East and West.

This is the language of al-Ḥārith al-Muḥāsibī[151], quoted by Abū Ḥāmid [al-Ghazālī][152], who confirms and supports it by the ḥadīth of Thaʿlabah (*raḍiyAllāhu ʿanhu*), who was given wealth and declined to give *zakāh*. Abū Ḥāmid goes on to say: Whosoever observes the circumstances of the Prophets and *awlīyā'* and their sayings will not doubt that the absence of wealth is better than its presence, even if it be used on good; the least of its evils is that its possessors are diverted by care of it from (*dhikr*) the remembrance of Allāh. The *murīd* should give up his wealth, only reserving what is absolutely necessary. So long as a *dirham* remains to him, to occupy his mind; he will be screened from Allāh.

Now all this, I observe, is contrary to the *sharīʿah* and to reason (*ʿaql*) and is misunderstanding the true meaning of wealth.

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151 See his *'Risālah al-Mustarshidīn'*.

152 See his *'al-Iḥyā''*.

Section One:
Criticism of *Ṣūfīs* Abandonment of Wealth

Allāh has honoured wealth and ordered us to preserve it, for it is the source of human sustenance. Therefore, it is honourable. Allāh said:

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَمًا

> "And give not unto the foolish your property which Allāh has made a means of support for you"
>
> [*al-Nisā'* 4: 5],

and He forbid from giving money to a person who is not of sound judgment

فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ

> "if then you find sound judgment in them, release their property to them"
>
> [*al-Nisā'* 4: 6]

And Allāh's Messenger (ﷺ) forbade from wasting wealth. He (ﷺ) told Sa'd (*raḍiyAllāhu 'anhu*): "It is better for you to leave behind your heirs wealthy, rather than leaving them poor begging others."[153]

And he (ﷺ) said: "I did not benefit from anyone's wealth like I did from Abū Bakr (*raḍiyAllāhu 'anhu*)."[154]

'Amr Ibn al-'Āṣ (*raḍiyAllāhu 'anhumā*) said that Allāh's Messenger (ﷺ) called me once and said: "I am sending you forth as commander

[153] Bukhārī 5/363 and Muslim #1628.

[154] *Musnad* Aḥmad 2/153 and Ibn Mājah #94.

of a troop. May Allāh keep you safe and give you much booty." 'Amr answered: "I did not become a Muslim for the sake of wealth, but for the sake of submission to Allāh." The Prophet (ﷺ) replied: "Honest wealth is good for an honest man."[155]

There is also a ḥadīth going back to Anas Ibn Mālik (*raḍiyAllāhu 'anhu*) according to which the Prophet (ﷺ) invoked various blessings upon him, saying at the end of his *du'ā'*: O Allāh, multiply his wealth and his offspring and bless him!

'Abdullāh Ibn Ka'b Ibn Mālik said: I heard Ka'b Ibn Mālik (*raḍiyAllāhu 'anhu*) telling the story of his repentance, in which he said: I said: O Prophet of Allāh, part of my repentance is to deprive myself of my wealth as an offering to Allāh and His Prophet. He (ﷺ) said; It will be better that you retain part of it.

These authentic ḥadīths go against the *Ṣūfi* belief of having a lot of wealth as a form of punishment, and that saving it goes against proper reliance on Allāh.

I cannot deny that many people avoid money because of its allure. It is difficult to gather money from a lawful source and for the heart not to get attached to it. It is also unlikely for a person to remember the Hereafter while having too much money.

It is a must for someone to collect enough wealth to survive. However if he aims at gathering a lot of money beyond that, then we need to look at his intentions. If his intention is to showoff, then what a bad intention this is.

But if his intention is to sustain his family, to save money for hard times, to help his brothers and to give the poor; then he will be

[155] *Musnad* Aḥmad 4/197 and Ibn Ḥibbān #1089.

rewarded. In fact, this act might be better than performing many other rituals.

Many of the Companions (*raḍiyAllāhu ʿanhum*) had good intentions. This was why they gathered wealth and asked for more.

Ibn 'Umar (*raḍiyAllāhu ʿanhumā*) said that the Prophet (ﷺ) offered al-Zubayr (*raḍiyAllāhu ʿanhu*) as much land as his horse could gallop over in a region called Thariar. Al-Zubayr (*raḍiyAllāhu ʿanhu*) made his horse gallop till it stopped, when he threw his whip, and the Prophet (ﷺ) said: Give him as far as the whip reaches.

Sa'd Ibn 'Ubaidah (*raḍiyAllāhu ʿanhu*) used to say in a prayer: 'O Allāh, give abundant.'

Also, when Ya'qūb's (*ʿalayhis-salām*) sons told him

وَنَزْدَادُ كَيْلَ بَعِيرٍ

"and (we may) add one more measure of a camel's load"

[*Yūsuf* (12): 65],

he liked the idea and sent their brother Benyāmīn with them. And [Prophet] Shu'ayb (*ʿalayhis-salām*) was hoping (for Mūsā (*ʿalayhis-salām*) to serve him) for two extra years, he said:

فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ

"but if you complete ten years, it will be (a favor) from you"

[*al-Qaṣaṣ* (28): 27]

And when [Prophet] Ayyūb (*ʿalayhis-salām*) became cured, golden grasshoppers came down on him, and he began to gather them using his garment, so he was asked: Have you had enough? He re-

plied: Who can ever have enough of Your bounty?[156]

This is part of human nature, so if the intention behind collecting wealth was good, then the wealth itself would be good.

The opinion of al-Muḥāsibī displayed ignorance of what he ought to have known and his assertions that Allāh forbade His servants to amass wealth and that the Prophet (ﷺ) laid the same prohibition on his community are absurd. The ḥadīth of Ka'b and Abū Dharr (*raḍiyAllāhu 'anhumā*) which he narrates is an absurd fabrication by some ignorant persons into whose category al-Muḥāsibī is brought through his failure to perceive the fact about it.

Abū Dharr (*raḍiyAllāhu 'anhu*) asked to be admitted to the presence of 'Uthmān (*raḍiyAllāhu 'anhu*), and was admitted, having a staff in his hand, 'Uthmān said: O Ka'b Ibn 'Abdu'l-Raḥmān is dead and has left a fortune, what do you think? Ka'b replied: There is no harm, if he has been paying therein the dues of Allāh. Abū Dharr (*raḍiyAllāhu 'anhu*) lifted up his staff and hit Ka'b, saying: I heard the Prophet (ﷺ) say: I should not like to have this mountain all gold to spend and to be accepted of me. Throw behind me six ounces!-I ask you by Allāh, 'Uthmān, did you hear this?- three times? He said Yes.

I would observe that this ḥadīth cannot stand; Ibn Lahi'ah (the reporter) is of damaged reputation; Yaḥyā says that the ḥadīth cannot be used as evidence. The historical fact is that Abū Dharr (*raḍiyAllāhu 'anhu*) died in the year 25AH whereas 'Abdu'l-Raḥmān (*raḍiyAllāhu 'anhu*) died in the year 32AH, surviving Abū Dharr by seven years! Further the expressions employed in their narrative show that it is a fabrication. Besides how could the Companions say We fear for 'Abdu'l-Raḥmān? Is there not a consensus of opinion that

[156] Bukhārī #3391

the amassing of wealth from lawful sources is permitted?

Then can Abū Dharr have censured 'Abdu'l-Raḥmān, who was immeasurably his superior? Further his laying hold of 'Abdu'l-Raḥmān only is evidence that he had not studied the lives of the Companions; for Talḥah (*raḍiyAllāhu 'anhu*) left 300 large sums of wealth. The fortune of al-Zubayr (*raḍiyAllāhu 'anhu*) was 50, 200,000 dirhams. Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) left 90,000. Most of the Companions acquired and left fortunes, and none of them found fault with another.

His assertion that 'Abdu'l-Raḥmān will crawl on the Day of Resurrection shows that he does not know the ḥadīth. Or was this a dream, the man not being awake? Allāh forbid that 'Abdu'l-Raḥmān Ibn 'Awf (*raḍiyAllāhu 'anhu*) should crawl on the day of Resurrection! Who then will go in front if 'Abdu'l-Raḥmān has to crawl, when he was one of the ten promised Paradise, one of the *ahlu'l-badr* to whom pardon was promised, one of the *ahlu'l-Shūrā*!

Besides, the ḥadīth is narrated by 'Umārah Ibn Zhādhān, of whom Bukhārī asserts that his ḥadīths are often confused, Aḥmad: On the authority of Anas, which are to be rejected, Abū Ḥātim al-Rāzī that he must not be used as evidence, Dāraquṭnī said that he is weak.

Anas (*raḍiyAllāhu 'anhu*) said: One day when 'Ā'ishah (*raḍiyAllāhu 'anhā*) was in her house she heard a noise in Madīnah and asked what it was. She was told that it was a train of camels belonging to 'Abdu'l-Raḥmān Ibn 'Awf (*raḍiyAllāhu 'anhu*) coming from *al-Shām* laden with all sorts of goods, and consisting of seven hundred camels. Madīnah shook with the noise. 'Ā'ishah (*raḍiyAllāhu 'anhā*) said: I heard the Prophet say that he had seen 'Abdu'l-Raḥmān Ibn 'Awf (*raḍiyAllāhu 'anhu*) entering Paradise crawling. The story came to the ears of 'Abdu'l-Raḥmān Ibn 'Awf (*raḍiyAllāhu 'anhu*), who said: If I can, I

shall, enter it standing. So he devoted the camels with their saddles and their loads for the sake of Allāh.

Ibrāhīm (*'alayhis-salām*) used to have plantations and wealth, and so did Shu'ayb (*'alayhis-salām*) and others.

Sa'īd Ibn al-Musayyab used to say: He who does not seek wealth is of no good. Because it can be used in paying off debt, preserving honour, keeping his kinship ties, and if he dies he leaves it for his heirs.

Ibn al-Musayyab left behind four hundred *dīnārs.* And we have previously mentioned what the Companions left behind.

Sufyān al-Thawrī left behind two hundred *dīnārs.* He used to say: Wealth is a weapon these days.

The Salaf praised wealth, and used to gather it for hard times and to aid the poor. Some of them were too busy performing worship. If someone says that it is better to have less wealth, then this might be understood, but not to make it of the same status as a sin.

Section Two:
Having Patience during Illness and Poverty

Know that poverty (*al-faqr*) is an illness, so he who is patient (*ṣabr*) during times of poverty will be rewarded for his patience. This is why poor people will enter Paradise five hundred years before rich people.[157] It is because of their patience.

Wealth, on the other hand, is a blessing in need of thanks. A rich

[157] *Musnad* Aḥmad 2/513, Tirmidhī #2352 and Ibn Mājah #4122.

person is like a *muftī* and a *mujāhid*, and a poor person is like someone staying in seclusion.

In his book *"Sunan al-Ṣūfiyyah"*, Abū 'Abdu'l-Raḥmān al-Sulamī dedicated a chapter on the disliking of a *Ṣūfī* leaving anything behind. He mentioned the ḥadīth where the Prophet (ﷺ) was informed that a person from the People of *Ṣuffah* left behind two dīnārs, so the Prophet (ﷺ) said: "Two cauterizations."[158]

However, using this narration as a proof is inappropriate, because this poor person from the People of *Ṣuffah* used to beg for money while having the two dīnārs. This was why the Messenger (ﷺ) said: "Two cauterizations." Had the problem been in collecting money itself, then Allāh's Messenger would not have told Sa'd: "It is better for you to leave behind wealthy heirs, rather than leaving them poor asking others for help."

And no Companion would have left anything behind.

And when 'Umar (*raḍiyAllāhu 'anhu*) gave half of his wealth as donation for charity, Allāh's Messenger (ﷺ) asked him: "What have you left for your family?" He replied: "The other half." The Prophet (ﷺ) did not criticize him for that.[159]

Ibn Jarīr said: This ḥadīth is proof of how wrong ignorant *Ṣūfīs* are when they say that a person is not to save any wealth for tomorrow, and that whoever does this is not truly reliant on Allāh. The Prophet (ﷺ) also said: "Graze sheep, because they are a blessing."[160] This is

[158] *Musnad* Aḥmad #788.

[159] Authentic ḥadīth, refer to *al-Arba'īn al-Sulamiyyah* #4.

[160] Al-Khaṭīb 7/11 with an authentic *isnād*.

another proof of how erroneous they are. Have not you seen how Allāh's Messenger (ﷺ) used to save for his wives one year's worth of sustenance?[161]

Section Three: Criticism of their Understanding of *al-Tawakkul* (Reliance on Allāh)

Some of them gave away all of their good wealth and then begged for dirt (people's donations). A person will always be in need of something, and a wise person prepares for the future. The example of these people is that of a person who was not thirsty at the start of his long journey, so he threw away all of the water he had.

Some of them spent all of their wealth and said: I only trust Allāh!

This is a sign of a lack of understanding because they thought *tawakkul* requires ignoring the means. They did not understand that *tawakkul* is to have trust in Allāh (the Mighty and the Majestic) in the heart, not to spend all of your money.

The senior *Ṣaḥābah* and *Tābi'īn* used to gather and save money. None of them said anything like this.

When Abū Bakr (*raḍiyAllāhu 'anhu*) became *khalīfah* he was asked to dedicate his time to leadership, he asked: Then how will I feed my dependents?

To *Ṣūfis*, saying something like this goes against *tawakkul*, just as they do with someone who says: This type of food may harm me.

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[161] Bukhārī #5357 and Muslim #1757.

Section Four:
Ṣūfīs lack of interest in gathering Wealth

We previously mentioned how early *Ṣūfīs* were wrong in giving all of their wealth away; from both the religious and logical points of view.

As for latter *Ṣūfīs*, they are more inclined toward worldly affairs and gathering money regardless of its source. They do so because they are looking after comfort and fulfilling their lusts.

Some of them are able to work but do not do so. Instead, they sit in a *masjid* or a tent and rely on people's charity. They are always in anticipation for someone to knock at their door (to give them something).

It is well known that charity may not be given to someone who is wealthy, or fit. *Ṣūfīs* do not even care about the source of the money they get. It could be from an oppressor or a tax collector. They give labels to the money that is given to them, such as: *futūh* (openings), our sustenance must reach us at one point, It is from Allāh, so we can neither reject it, not thank anyone else for it.

All of this goes against Islām and is proof of ignorance in it. This was not how the early righteous Muslims used to be. The Prophet (ﷺ) said: "The lawful is clear, and the unlawful is clear, and in between the two there are doubtful matters, of which not many people know. So whoever refrains from doubtful things then he has safeguarded his religion and honour."[162]

Abū Bakr (*raḍiyAllāhu ʿanhu*) purposely threw up after realizing that

[162] Bukhārī 1/117 and Muslim #1599.

the food he had just eaten came from a doubtful source. And righteous people never accepted a gift from an oppressor, or from someone who collected his wealth from doubtful means. In fact, some of the Salaf rejected their friends' gifts just to be on the safe side.

Aḥmad Ibn Ḥanbal said regarding a certain narrator: He was a good man except for one bad trait. He did not used to care whose gifts he used to accept.

A Ṣūfī once gave advice to a leader who was an oppressor, so the leader gave him some money which the *Ṣūfī* accepted. So the leader said: All of us are fishermen, but the nets we use differ.

Why are these people drawn toward worldly things so much? The Prophet (ﷺ) said: "The upper (giving) hand is better than the lower (taking) hand."[163]

Early *Ṣūfis* used to investigate the source of the money and food they used to receive. As for *Ṣūfis* of our days, if you look into their affairs you will be surprised.

Once I visited one of these tents and was told that the Shaikh went to visit a leader to congratulate him for a grant he had received. I knew that particular leader was an oppressor, so I said: "Isn't it enough that you have opened the store?! Did you have to go around carrying your merchandise on your heads?! You do not attempt to earn a living despite your ability to do so, you rely on charity and gifts, you accept money from anyone, and now you go around visiting oppressors seeking their gifts and congratulating them for money they had gained unlawfully. By Allāh! You are most harmful to Islām."

[163] Bukhārī 3/265 and Muslim #1042.

Those collectors of wealth are of two types:

Some of them claim to be ascetic in spite of having so much money. So their claims would go against their reality.

Others pretend to be poor and continue to collect money. They prevent the more deserving poor people from collecting *zakāh*.

[11:6]
Devil's Deception of the *Ṣūfīs* in Matters of their Clothing

When early Ṣūfīs heard that the Prophet (ﷺ) used to patch his clothes, and that 'Umar (*raḍiyAllāhu 'anhu*) used to have patches in his clothes and that Uwais al-Qarnī used to look in the garbage for patches for his clothes, they decided to wear patched clothes.[164]

In doing so, they have used wrong comparisons. Allāh's Messenger (ﷺ) and his Companions preferred to be ascetic and to be away from worldly affairs. They were also poor. Maslamah Ibn 'Abdu'l-Mālik asked Fāṭimah, the wife of 'Umar Ibn 'Abdu'l-'Azīz to wash her husband's dirty shirt, so she said: By Allāh! He does not own another shirt.

If neither poverty nor the intention of being ascetic is the reason, then there is no sense in wearing patched clothes.

[164] *Musnad* Aḥmad 6/106, #121, #126, #167, #241, #260.

Section One:
Asceticism with Respect to Clothes

On the other hand, *Ṣūfīs* of our times rip their clothes and then patch them with patches made from other articles of clothing that were fine. In doing so, they bring attention to themselves. Wearing such clothing grabs attention more than thick silk. Iblīs deceived them to think that they are emulating the Salaf, and that they are true *Ṣūfīs*. Didn't they know that Ṣūfism is a philosophy, not just an image?!

The early Muslims used to patch their clothes out of necessity. They did not intend to look good, and never ripped new clothes to use as patches on other new clothes.

As for the event when 'Umar (*raḍiyAllāhu 'anhu*) entered Jerusalem and his clothes were dirty with several patches on them, where was this from what *Ṣūfīs* do these days?!

Some of them wear wool (*ṣūf*) underneath their clothes and keep moving their arms so people can see the wool clothing. They behave like night time thieves. Others wear soft comfortable clothes underneath the wool. They are exposed like daytime thieves.

There are people who want to be *Ṣūfīs* but do not wish to give up wearing fancy clothing. They continue to wear very expensive clothes and Iblīs deceives them to think that they are *Ṣūfīs* by soul. They befriend *Amīrs*, and abandon the poor out of arrogance.

'Īsā (*'alayhis-salām*) used to say: "O Childen of Israel! Why do you wear monks' clothing but have the hearts of vicious wolves?! Wear

the clothes of kings, but soften your hearts with fear of Allāh (*al-khashiya*)."

Mālik Ibn Dīnār said: Some people join the reciters in recitation, but also join the oppressors and the children of this life (*dunyā*). So be from the reciters of *al-Raḥmān*, may Allāh bless you.

He also said: Only a man with strong sight can see during these times. People are seeking after this world by performing acts that are meant to seek the Hereafter. So be careful, let them not catch you with their nets.

Ruwaym told Muḥammad Ibn Khafīf: It is all about working your soul, and do not busy yourself with the foolishness of *Ṣūfīs*.

Section Two:
Wearing Rags and Patched Clothes

I dislike wearing them for four reasons:

i. *First*: The Salaf usually did not wear them. They only did so out of necessity.

ii. *Second*: It is a declaration of being poor. A person is ordered to show Allāh's blessing on him.

iii. *Third*: It is a form of showing off for being ascetic, which we have been ordered to conceal.

iv. *Fourth*: It is an act of imitating those who are moving away from religion, and whoever imitates a people, then he is one of them. Allāh's Messenger (ﷺ) said: "He who imitates a

people is one of them."[165]

Muḥammad Ibn Ṭāhir said: When I entered Baghdād to read ḥadīth for Abū Muḥammad al-Sukkarī, he told me: You are a student of ḥadīth, why do you have silk threads in the patches you have on your clothes? So I replied: "O Shaikh! Asmā' the daughter of Abū Bakr (*raḍiyAllāhu ʿanhumā*) said that Allāh's Messenger (ﷺ) used to have a cloak with a hem of brocade, and its sleeves bordered with brocade.[166] This brocade was not of the material of the cloak, so it is permissible for the patch not to be of the same material as the original garment."

Al-Sukkarī was correct in his criticism, and Ibn Ṭāhir showed little understanding. It was common to wear cloaks with hems made from brocade. So there was no attempt for showing off in wearing it. As for the patches of silk, they are an attempt of seeking fame as well as of showing off in being ascetic.

I told you that they make patches from perfect clothes, not out of necessity, but to seek fame. This is why many of their own Shaikhs disliked them.

Jaʿfar al-Ḥathā' said: When people's hearts became vacant of useful things, they busied themselves with outward appearance; he was referring to those wearing colored rags.

Muḥammad Ibn Muḥammad Ibn ʿAlī al-Kattānī told some of them: My brothers! If your clothes are consistent with what is in your hearts, then you are seeking for people to see what is in your hearts, and if it were inconsistent with what is in your hearts, then - by the

165 Tirmidhī #2819.

166 Muslim #2069.

Lord of the Ka'bah - you are destroyed!

Muḥammad Ibn 'Abdu'l-Khāliq al-Daynūrī told some of his companions: Do not be fooled by their clothing, they only beautified their outsides after ruining their insides.

Section Three:
Excessive Patching of Clothes

Some Ṣūfis stitch very large patches, and claim that only a Shaikh may apply the patch. They even made an *isnād* "chain of applicants" for the patches. All of which is an impossible lie.

Muḥammad Ibn Ṭāhir said in his book: "Chapter: It is from the Sunnah for the Shaikh to Put a Rag on his student."

He cited the story when Allāh's Messenger (ﷺ) was given some clothes including a black dress. The Prophet (ﷺ) said: "To whom shall we give this to wear?" The people kept silent whereupon the Prophet (ﷺ) said: "Fetch Umm Khālid for me." So Umm Khālid was brought, and the Prophet took the dress and put on me with his hands and said: May you continue to wear out your clothes (may you outlive your clothes).[167]

He (ﷺ) put the dress on her because she was a child. Both of her parents immigrated to Abyssinia where she was born. So the Messenger (ﷺ) wanted to honour her because of her your age. So this cannot be considered a Sunnah! It was not the habit of the Messenger (ﷺ), his Companions or the *tabi'īn* to put people's clothes on those people.

Also, it is not the habit of Ṣūfis to have only young people put on

the rags, or for the rag to be black. Instead, they use patched rags.

Muḥammad Ibn Ṭāhir also said in his book: "Chapter: It is from the Sunnah for the Shaikh to make conditions on the *murīd* (disciple) in wearing the rag."

He cited the ḥadīth of 'Ubādah: We pledged allegiance with Allāh's Messenger (ﷺ) to listen and obey in good and bad times.[168]

Look at this delicate understanding! There is no comparison between a Shaikh putting conditions on his disciple (*murīd*) and Allāh's Messenger (ﷺ) requiring the obligatory Islāmic allegiance of obedience.

As for wearing colorful clothing, if they were blue, then they have missed out on the reward of wearing white clothes. If they wear rags then they are seeking af ter fame, and if they wear patched clothing, then they are even worse.

The Legislator has encouraged that we wear white clothing and refrain from clothes that bring fame.

Allāh's Messenger (ﷺ) said: "Put on white clothes because they are the best; and use them for shrouding your dead."[169]

Muḥammad Ibn Ṭāhir also said in his book: "Chapter: it is from the Sunnah to wear colorful clothing."

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[167] Bukhārī #3071.

[168] Bukhārī 13/167 and Muslim #1709.

[169] *Musnad* Aḥmad #3426, Abū Dāwūd 2/176, Tirmidhī #994 and Ibn Mājah #3566.

He cited that Allāh's Messenger (ﷺ) wore a red garment[170], and that he (ﷺ) wore a black turban on the day of liberating Makkah.[171]

It is undeniable that Allāh's Messenger (ﷺ) wore this. He (ﷺ) used to like wearing a Yamani Mantle.[172] He also wore black and red. As for rags and patches, they are clothing that bring fame.

Section Four:
Prohibition and Disliking to Wear Clothes that bring Fame

Allāh's Messenger (ﷺ) said: "Whoever wears clothes of fame then Allāh will shun him until he takes them off."[173], and he (ﷺ) said: "Whoever wears clothes of fame, then Allāh will clothe him in clothes of disgrace on the Day of Judgment."[174]

Ibn 'Umar (*raḍiyAllāhu 'anhuma*) saw his son wearing a bad-looking garment so he said: "Do not wear this because it is a garment of fame."

[170] Bukhārī #5848.

[171] Muslim #1358.

[172] Bukhārī #5812 and Muslim #2079.

[173] Ibn Mājah #1258.

[174] *Musnad* Aḥmad #5664, Abū Dawūd #4029 and Ibn Mājah #3606.

Section Five:
Wearing Wool Clothes (*al-Ṣūf*)

Some *Ṣūfīs* wear wool clothes claiming that the Prophet (ﷺ) wore them. Allāh's Messenger (ﷺ) used to wear wool clothes on occasion.[175] Arabs did not consider them clothes of fame. In addition, all narrations that praise wearing wool were fabricated, none of them are authentic.

A person who wears wool clothes is either:

Used to wearing harsh clothes, in which case he would not be condemned because he is not seeking fame.

Or, that he always lived in luxury, in which case he must not wear wool for two reasons:

First is that he would impose upon himself that which he cannot withstand. And second: By wearing this he is seeking fame and appearing ascetic.

Al-Ḥasan once grabbed the clothes of *farqad* and said: "Piety is not in wearing such clothing; instead, it is that which settles in the heart and demonstrated through action."

And a man wearing a wool garment and turban sat in the gathering of al-Ḥasan and kept looking at the ground. Al-Ḥasan felt he was arrogant and said: "Some people kept their arrogance in their hearts; they made their religiousness ugly by wearing this wool."

Ibn 'Aqīl commented on al-Ḥasan's remark: "These are words of

[172] Bukhārī #5799 and Muslim #284, #79.

a man who knows people well. Some wool wearers dislike being called by their nicknames. To these people, wearing wool has the same effect as wearing silk on laypeople."

And al-Thawrī once told a *Ṣūfī* wearing wool: This clothing of yours is an innovation (*bid'ah*).[176]

And 'Abdullāh Ibn al-Mubārak told a man wearing wool: I hate this, I hate this.

Abū Sulaymān al-Dārānī told a man wearing wool: You are showing the tool of asceticism, in what way have you benefited from this wool? The man had no response, so Abū Sulaymān said: (It is better for) your outside to consist of cotton and your inside from wool.

And al-Nadr Ibn Shumayl asked a *Ṣūfī*: Are you willing to sell your wool garment? He answered: If a fisherman sells his net, then what will he use to fish?

Abū Ja'far al-Ṭabarī said: "Whoever wears wool while being able to wear cotton and linen has committed an error. So does he who eats only lentils and legume while wheat bread is available, and he who does not eat meat out of fear of getting sexual urges."

The righteous predecessors used to wear moderate clothes, neither lavish not ragged. They used to wear their best clothing on Fridays, 'Īds and when meeting friends. The rest of their clothing was not bad either.

Muslim reported, 'Umar Ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) found a silk garment being sold at the entrance of the *masjid*; so he told

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[176] For a detail discussion refer to the book, *'Tabṣīr al-Nās bi-Aḥkām al-Labas'*.

Allāh's Messenger (ﷺ): Get it so you may wear it on Fridays and for the delegation. Allāh's Messenger (ﷺ) replied: "That is the dress of one who has no share (in the Hereafter)."[177]

So Allāh's Messenger (ﷺ) did not object to looking good, but objected to it being made from silk.

Abū'l-'Āliyah said: Muslims used to adorn themselves when visiting one another.

Tamīm al-Dārī (*raḍiyAllāhu 'anhu*) bought a garment for one thousand (in currency), he used to wear it during prayer.

Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) used to wear the best of clothes, and perfumes.

Al-Ḥasan al-Baṣrī used to wear good clothes.

And Mālik Ibn Anas used to wear good *'adanī* clothes.

And Aḥmad Ibn Ḥanbal used to buy garments worth one thousand *dīnārs.*

They used to prefer being ascetic, but to a degree. They used to wear old clothes at home, but when they used to leave their homes, they used to adorn themselves and wore clothes that were neither too fancy not too ragged.

'Īsā Ibn Hāzim said: Ibrāhīm Ibn Adham used to wear linen, cotton, fur clothes. I never saw him wearing wool clothes, or clothes of fame.

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[177] Its origin is reported by Bukhārī 10/244.

And Abū Ja'far al-Manṣūr said: Painful nakedness is better than wearing shameful clothing.

Section Six:
Clothing that Demonstrate Asceticism

Wearing ragged clothes is a form of declaring poverty and asceticism. In a way, it is a form of complaining against (the destiny of) Allāh (the Mighty and the Majestic). This is disliked and forbidden.

Mālik Ibn Nadlah (*raḍiyAllāhu 'anhu*) said: I came to Allāh's Messenger (ﷺ) wearing old clothes. So he told me: "Do you own property?" I said: Yes. He asked: "What type?" I said: All types; camels, sheep, horses and slaves. He said: "If Allah gives you wealth, then let it show on you."[178]

Section Seven:
Wearing Elegant Clothes

Someone may say: Wearing elegant clothes is a lust, and we have been ordered to suppress these lusts. It is also done for the sake of other people, while our actions are supposed to be dedicated to Allāh not to people?!

The response to this is that not all that is desired is bad, and not all forms of beautifying one's self for the sake of people is disliked. They are only bad if religion forbids from doing them, or if they are performed to showoff. A person loves to be seen looking good. This is a part of human nature that no one can be blamed for. This is why people comb their hair, look at the mirror, fix their turbans,

[178] *Musnad* Aḥmad 3/473 and Ḥākim 4/181.

wear the nice side of a coat outside, and keep the rough side inside.

None of this is disliked or blameworthy.

If someone says: then what do you say about al-Sarī's statement: "If a person runs his hand through his beard to make it look good for the sake of a visitor, then he may be punished.?"

The answer is that he was most likely talking about showing off in religious matters, such as appearing to have humility. On the other hand, if his intention was just to adorn himself then this is not disliked. And whoever thinks that it is disliked does not understand what *riyā* is and what is that which is disliked.

Allāh's Messenger (ﷺ) said: "No person will enter heaven if he has a smallest tiny weight of arrogance." A person asked: Even when one of us likes to wear beautiful clothes and shoes? The Prophet (ﷺ) replied: "Allāh is beautiful, and He loves beauty. Arrogance is rejecting truth, and despising people."[179]

And there were some *Ṣūfis* who used to wear elegant clothes. Abū'l-'Abbās Ibn 'Aṭā used to wear long elegant clothes and used to use *dhikr* beads made from pearl. This is a form of seeking fame just as wearing rags. Righteous people should be moderate in their clothing.

So look at how the devil plays with these people between the two extremes.

One day al-Shiblī came to 'Alī Ibn Mūsā Ibn al-Jarrāḥ al-Wazīr. Ibn Mujāhid Al-Muqria' was with him. Ibn Mujāhid said to al-Wazīr: "I will expose him now." Part of what al-Shiblī used to do was that

[179] Muslim #91.

when he put something on, he would tear it in a certain place. When he sat down, Ibn Mujāhid told him: "Abū Bakr! Where in knowledge is it that one ruins that which is useful?" Al-Shiblī responded:

رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

"'Return them to me,' and set about striking [their] legs and necks."

[*Ṣād* (38): 33]?

Ibn Mujāhid was silent. Ibn al-Jarrāḥ told him: You wanted to silence him, instead he has silenced you! Then al-Shiblī said: The people agree that you are the reciter of our times, so where is it in the Qur'ān that the Beloved will not punish His lovers? Ibn Mujāhid was silent. He said: The words of the Almighty: 'The Jews and the Christians say:

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم

"'We are the sons of Allah and His beloved ones.' Say: 'Then why does He punish you for your wrong actions?'"

[*al-Mā'idah* (5): 18]

Ibn Mujāhid said: It was as if I had never heard it before.

I am doubtful of the authenticity of this story, because al-Ḥasan Ibn Ghālib was not trustworthy. And even if it is authentic, then it demonstrates a lack of understanding on the part of both al-Shiblī and Ibn al-Mujāhid.

It is not permissible to ruin good clothes for no reason.

Are these people slaves of their own selves? Or do they do this

out of their own opinions? If they knew that what they did was wrong then they are stubborn. Otherwise they are extremely ignorant.

Section Eight:
Excessive Shortening of Clothes (in length)

Some Ṣūfis shorten the length of their clothes excessively. This is a form of seeking fame. Allāh's Messenger (ﷺ) said: "A Muslim's garment is to the middle of the shins. And there is no harm (in the dress being longer than that) up to the ankles. And whatever is longer than that is in the hellfire"[180]

Ma'mar said: Ayyūb's garment was a bit long. He was asked about it and said: "These days, shortening the garment brings fame."

And Aḥmad Ibn Ḥanbal once saw a man wearing a garment that was just below his knee but above the shin. He said: "What is this?! This ought not to be like this at all."

Section Nine:
Some *Ṣūfis* wear a Rag on their Heads in place of a Turban

This is a form of seeking fame because it is inconsistent with what people in the society wear. *All that brings fame is disliked.*

'Abdullāh Ibn al-Mubārak entered the *masjid* wearing a hood. Nobody else was wearing one, and they all started to stare at him. So he took it off and put it in his sleeve.

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[180] Mālik in the *al-Muwaṭṭā* 2/914 and *Musnad* Aḥmad 3/5.

Section Ten:
Owning Only One Garment

Some of them only own one garment out of being ascetic. This is good but it would have been better if they owned another garment to wear on Fridays and 'Īds.

Allāh's Messenger (ﷺ) said while preaching over the *minbar*: "What would be wrong if each one of you bought himself two garments to wear on Fridays, other than the one he wears for his work."[181]

[11:7]
Devil's Deception of *Ṣūfīs* in Matters of Food and Drink

Iblīs was active in convincing early *Ṣūfīs* to eat less and not to drink cold water. However, Iblīs is now at rest from having to deceive these latter *Ṣūfīs*. In fact, he is in shock at how much they eat and how lavishly they live.

Section One:
Some of what Early *Ṣūfīs* did regarding this Issue

Some of them used not to eat for days until they became weak. Others used to eat food that was not enough to support their bodies.

Sahl Ibn 'Abdullāh used to buy one *dirham* worth of molasses, two

[181] Abū Dāwūd #1078 and Ibn Mājah #1095.

dirhams worth of margarine and one *dirham* worth of rice flower. He used to mịx them all up and make three hundred and sixty little balls, and eat one ball every night for *iftār*.

And he used to eat tree leaves and hay. He spent only three *dirhams* on food in three years.

And Abū Ja'far al-Haddād once spent sixteen days with no food or water.

A man asked Abū Zayd for permission to join his *masjid* group. Abū Zayd responded: You will not be able to withstand being with us. He replied: Give me permission. So he stayed the first day without food. In the following day he said: O teacher! I want to eat something. Abū Zayd responded: Our food is the obedience of Allāh. He said: O teacher! I want to eat something in order to gain the strength to obey Allāh. So Abū Zayd said: Son! Bodies are only sustained by Allāh (the Mighty and the Majestic).

Abū Turāb once saw a *Ṣūfi* reaching for a watermelon peel after three days of eating nothing. He told him: You reach for a watermelon peel? Ṣūfism will never be suitable for you, go back to the marketplace.

And Abū 'Alī al-Rūthabārī said: If you hear a *Ṣūfi* saying: "I am hungry" after five days of eating nothing, then ask him to stick to the market place and earn a living.

Abū Aḥmad al-Saghīr said: Abū 'Abdullāh Ibn Khafīf ordered me to bring him ten raisins each night for his *Iftār*. I felt sorry for him one night and handed him fifteen raisons. So he looked at me and said: What is with you?! He only ate ten and left the rest.

Section Two:
Refraining from Eating Meat

Some of them did not eat meat. They used to say: "Eating one *dirham* worth of meat hardens the heart for forty days!"

Others used to refrain from eating all good foods. They cited the Prophetic tradition: "Deprive yourselves from good food, for the devil circulates in veins more aggressively when eating good food."[182]

Others used to refrain from drinking clean or cold water, and others used to bury their water-bottles in the ground so that the water became hot. And others used to abstain from drinking water for a long time.

Abū Yazīd said: I complained to Allāh about myself, so my ownself did not agree with me. So I decided (threatened myself) not to eat or drink for a year, so myself agreed with me.

Abū Ṭālib al-Makkī made a schedule for *Ṣūfī* food. He said: "I prefer for a *murīd* not to eat more than two loafs of bread a day. Hunger reduces the amount of food that flows to the heart, so it becomes whiter and glows more. And it melts the fat off the heart, so it becomes tenderer, which is the key for having visions."

Others used to reduce the frequency of their eating, so they would eat once a day, then once in two days, and so on. And some used to weigh how much food they ate by placing a fruit on one wide of the scale and his food on the other. So each day the fruit became dryer and lighter, so the amount of food he ate lessened as well.

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[182] The author included this in his book of fabricated ḥadīths (*al-Mawdū'āt*) 3/30.

dirhams worth of margarine and one *dirham* worth of rice flower. He used to mix them all up and make three hundred and sixty little balls, and eat one ball every night for *iftār*.

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Abū 'Abdullāh Muḥammad Ibn 'Alī al-Tirmidhī wrote a book titled "Taming the Souls" (*Riyādat al-Nufūs*) in which he said: A beginner in Ṣūfism must fast for two consecutive months as repentance to Allāh. Then he should eat very little, one piece of bread after another. He must not have any condiments or fruits. He must not have any enjoyment, meeting friends or reading books. All of these things bring happiness to the soul, therefore it should be deprived of them; in order to become filled with sorrow.

Another *Ṣūfī* wrote a book called "The Forties" (*al-Arba'īniyyāt*) in which he said that they must stay for forty days without eating bread. Instead, they must only drink oils and eat lots of delicious fruits.

This is a sample of what *Ṣūfis* eat.

Section Three:
Discussing Devil's Deception of Them in these Matters and Explaining the Error in Them

As for Sahl's actions, it is not permissible, because it overburdens the body. Also, Allāh meant for humans to eat wheat and for their cattle to eat hay. It makes no sense for us to eat hay, as there is no nourishment for us in hay.

Such things are so obvious that they do not require refutation.

Sahl used to believe that it was better for an extremely hungry person to eat while seated rather than having the strength to pray upright because of eating.

This is wrong. If eating gives strength for a person to stand up and pray, then his eating would be considered a form of worship. And if he forces hunger upon himself leading to sitting while pray-

ing, then it leads to the unfulfillment of obligations, which is not permissible.

What kind of worship causes a person to loose the strength to perform religious rituals?!

Also, believing that there is a contradiction between knowledge (*'ilm*) and *yaqīn* (sure belief) is pure ignorance. *Yaqīn* is the highest level of knowledge, and there is no basis for a person not to consume the food and drink which his body needs?

They use knowledge to refer to religious orders, and they use *yaqīn* to refer to patience. This is an erroneous mixing up of things.

As for saying: "Sustenance to us is nothing more than obeying Allāh." It is a weak saying. The need for food is part of human nature. Even the dwellers of the hellfire will continue to consume food.

As for not eating meat, this is an imitation of Brahman Hindus. Allāh knows best what is good for the human body. He made meat lawful in order for us to gain strength. Not eating meat weakens the body and brings bad manners.

Allāh's Messenger (ﷺ) used to eat meat, especially the meat of a lamb's shoulder.[183] And al-Ḥasan used to buy meat daily. This was how the Salaf were, except for those who were poor.

As for not enjoying pleasures, this should not be the general case. It was from Allāh's wisdom for the human body to have urges, and not fulfilling these urges goes against Allāh's wisdom because it will

[183] Bukhārī #3340 and Muslim #194.

harm the body and will contradict religious orders and sound intellect.

The human body is the soul's carriage. If the body is not healthy, the soul will not reach its destination. These folks had little knowledge, and they used flawed judgment. If they do rely on a ḥadīth then it is usually weak, fabricated or misinterpreted.

I was surprised at Abū Ḥāmid al-Ghazālī -the *faqīh*- sunk to the levels of these people. He said: "A *murīd* ought not to have sexual relations and then have something to eat, because this will fulfill two of his desires, making it easier for the *"self"* to overcome him!"

This is heinous. Based on this, if a meal contains several types of food then one should refrain from eating more than one type, because each type will fulfill an additional desire. Then drinking water fulfills another desire.

Wasn't it authentically reported that Allāh's Messenger (ﷺ) had relations with all of his wives in one night ?![184] Shouldn't he have had relations with just one of them? Wasn't it authentically reported that He (ﷺ) used to eat cucumbers with dates.[185] These count as two desires fulfilled.

Didn't he (ﷺ) eat bread and roasted meat?! And didn't he drink cold water at Abū'l-Haytham Ibn al-Tayyihān's place?![186]

Didn't [Sufyān] al-Thawrī used to eat meat, grapes and *al-fālūthaj*

[184] Bukhārī #5215.

[185] Bukhārī #5440 and Muslim #2043.

[186] Tirmidhī in *al-Shamā'il* #113.

(a mixture of margarine and honey)?!

Doesn't a horse eat multiple types of foods, and so does a camel?! Isn't the body the soul's camel?!

Some early scholars forbade the combination of two relishes regularly in order that not become a habit and involve trouble. Excessive eating should be avoided in order not to cause laziness and induce sleep. And once a person becomes used to eating too much, it becomes difficult for him not to. So he spends much time and effort in consuming food.

This was how the Salaf used to avoid unnecessary pleasures.

As for the ḥadīth: "Deprive yourselves from good food"; it was a fabricated hadith by Bazī the narrator.

If a person only eats barley bread then his attitude will change, because it is too dry and (too much of it) harms the brain and eyes.

Not eating enough food causes the stomach to dry up and shrink. What is disliked is overeating.

The best of etiquettes are those of the Messenger (ﷺ). He (ﷺ) said: "A human being never fills a container that is worse than his stomach. Hence, it will be sufficient for the son of Ādam to satisfy his hunger with a few bites to strengthen his backbone. If he must eat to his fill, then he should allow for one third food, one third water, and third air."[187]

Islām orders us to eat enough to sustain our bodies in order to preserve them. Had the hypocrites heard of this division: "One

[187] Tirmidhī #2381 and Ibn Mājah #3349.

third and one third and one third..." they would have been surprised at this wisdom, because it is the most adequate, and healthiest of divisions.

Section Four:
Ṣūfīs and Hunger

Ṣūfīs order the youth to go hungry. It is very harmful for a youth to go hungry. Older people can withstand it more than the youth.

The youth need more food just as a new saddle needs to be oiled more frequently. If youth do not eat well, they will only hinder their own physical growth.

This is an important issue in need of contemplation.

Aḥmad Ibn Ḥanbal was asked about not eating enough, he said: I do not like this, I heard 'Abdu'l-Raḥmān Ibn Mahdī saying: "Some people did this until it made them unable to perform obligatory prayers."

'Abdu'l-Raḥmān Ibn Mahdī said: "O Abū Sa'īd there are certain of these *Ṣūfīs* in our town. Do not go near them, for we have seen some of them driven mad by their practice, others turned atheist. Then he said: Sufyān al-Thawrī started on a journey on which I accompanied with him at the beginning. He had with him a cloth containing paste of honey and dates and a lamb."

A man asked Aḥmad Ibn Ḥanbal: For the past fifteen years Iblīs has been after me, many a time I have felt his suggestions while thinking about Allāh. He responded: Perhaps you used to fast too much. Stop fasting, and eat fatty foods and attend the sessions of

storytellers.

Some *Ṣūfīs* consume bad foods, leading to craziness, hallucinations and bad manners. Their stomachs shrink, so they become more able to abstain from eating, and they think that this is a gift from Allāh.

If someone says: "How could you ask people not to eat less? Haven't you heard that 'Umar (*raḍiyAllāhu 'anhu*) used to eat eleven bites a day, that Ibn al-Zubayr (*raḍiyAllāhu 'anhu*) used to not eat for a whole week at a time, and that Ibrāhīm al-Taymī spent two months without eating?!"

We respond: They might have done so on some occasions, not all the time. They did not do so to elevate their (religious) status. Some used to go hungry because of poverty, and others had the habit of eating less without harming their bodies.

Some Arabs used to spend days drinking nothing but milk. We are not encouraging others to eat to their fullness. We only forbid from going hungry to the point of weakening the body. When the body is harmed, then the ability to perform religious rituals lessens. If during a person's youth, he is able to withstand this hunger, then at old age he might not.

Anas (*raḍiyAllāhu 'anhu*) said: "Umar (*raḍiyAllāhu 'anhu*) used to eat an entire *Ṣā'* of dates, including bad dates."

And Ibrāhīm Ibn Adham was seen buying butter, honey and bread, so he was asked: You eat all of this?! He responded: When we can afford it, we eat like men, and when we can't afford it then we have the patience of men.

Section Five:
Drinking Water:

Allāh's Messenger (ﷺ) used to drink pure water. He (ﷺ) once visited an ill person from the Anṣār and said: "Bring us water that has been kept overnight in a skin (bottle), otherwise we will gulp water by putting our mouths in it (without using hands or bottles)."[188]

And He (ﷺ) used to ask for pure water to be brought to him from the well *al-Suqyā*.[189]

Impure water causes kidney stones to develop. And water that is moderately cold strengthens the stomach and increases sexual desire. It prevents the blood from rotting and preserves good health.

Hot water, on the other hand, spoils digestion and withers the body. And if the water was heated using the heat of the sun, then it may cause leprosy.[190]

Some ascetics used to say: if you eat good food and drink cold water, then when will you ever prefer to die (discontinue staying in this life)?

Abū Ḥāmid al-Ghazālī said: If a person eats whatever he wanted, then his heart will harden and he will dislike dying. And if he prevents himself from lusts then he will wish to escape towards death.

How strange! How could a *faqīh* say such things? What about if a

[188] Bukhārī 10/67.

[189] *Musnad* Aḥmad 6/100 and Abū Dawūd #3735.

[190] Bukhārī #5215.

person tortures himself to the point of wishing for death?! How could one torture himself when Allāh (the Mighty and the Majestic) said:

وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ

"Do not kill yourselves"

[*al-Nisā'* (4): 29],

and he allowed us to eat when traveling during Ramaḍān:

يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ

"Allāh wishes you ease, and does not wish you hardship"

[*al-Baqarah* (2): 185]

Aren't our bodies the carriages we use to reach our destinations?!

As for Abū Yazīd's not drinking water for a year, only an ignorant person would recommend such a thing. Depriving the body from its needs is a form of oppression. It is not permissible for a person to harm himself by sitting in the sun for too long, or in the snow. Water and sleep are essential for the body, and depriving it from them is a grievous error.

Ibn 'Aqīl said: it is not permissible for people to punish themselves. This includes imposing judicial punishments on oneself.

Allāh has entrusted us with these bodies. Even money is not to be spent unwisely.

As for making an eating schedule like the one by Abū Ṭālib Al-Makkī, it will weaken the body. And to talk about "seeing visions (*mukashafa*)" is nonsense.

Al-Tirmidhī's writings are of his own innovation! What is the logic of fasting two consecutive months as a form of repentance?! And what is the logic of not eating lawful fruits?! And if a person does not look into books, then whose example will he follow?!

As for the book of "*al-Arbaʿīniyyāt*", it is nonsense. It was based on a baseless ḥadīth: "Whoever is sincere to Allāh for forty days he will never loose sincerity."

What is the logic of specifying forty days? And what does eating have to do with sincerity which is an act of the heart?! And what does avoiding fruits and bread have to do with it?! All of this comes from ignorance.

'Abdu'l-Karīm al-Qushayrī said: "The arguments of *Ṣūfīs* are stronger than all arguments, and the principles of their doctrine are stronger than the principles of other doctrines. Other people either occupy themselves with acquiring narrations, or busy themselves with logical reasoning. *Ṣūfīs* have elevated themselves from all of this and gained the ability to see the unseen. They have direct connections. So the *murīd* must be free from all connections, such as money and honour. He should gradually reduce how much he eats and sleeps."

He who has the least of understanding realizes that this just vain talk. He who is abiding by neither narrations their intellect is not human. Every person must use something to gain guidance. As for the talk about the special connection, it is nonsense.

We ask Allāh to prevent us from the confusion of Shaikhs and their *murīds*. And Allāh is the supporter.

Section Six:
Their Contradictions

The Prophet (ﷺ) said: "Allāh loves for (the effect of) His bounty to be visible on His servant." [191]

Bakr Ibn 'Abdullāh said: Whoever shows Allāh's bounties on him, and talks about them will be called *ḥabībullāh* (beloved of Allāh). And whoever does not show Allāh's bounties will be called *baghīḍullāh* (hated of Allāh). He never talks to others about Allāh's favors on him.

Ṣūfīs of today do the opposite of what we have mentioned thus far. They are only concerned with eating, just as their predecessors were concerned with not eating.

They eat lunch, dinner and sweets; most of this food is paid for by unlawful money. They stop working and earning. They turn away from worship and become jobless. They only worry about food and play.

I have seen some of them eating too much, and then stuffing their pockets with more food without the host's permission. All scholars agree that this is not allowed. I once saw one of their Shaikhs doing so, and then the host jumped to take the food from him.

[191] Bukhārī #5215.

[11:8]

Devil's Deception of *Ṣūfis* in Matters of Listening (to songs), Dancing and going into a Trance

Know that listening to songs results in two things:

First: It occupies the heart away from contemplating (*tafakkur*) Allāh's greatness and servitude.

Second: It leads to falling into all other physical lusts (*shahwāt*), mainly sexual. It encourages people to gain more and more sexual satisfaction, even through fornication.

The connection between songs (*al-ghinā'*) and fornication (*al-zinā'*) is that songs bring spiritual satisfaction while fornication brings the greatest of physical satisfactions. Indulging into a certain lust will lead to having the urge of fulfilling another lust.

When Iblīs realized that he will not be able to make righteous people play musical instruments such as the lute, he convinced them to listen to songs that do not include the lute. His goal is for them to gradually increase from one form to the other. A wise man is one who looks at the means, results and intentions:

For example, gazing at a handsome boy is permissible (for men) as long as it does not cause them to become lustful. Otherwise it is not permissible.

And the same applies to kissing a young girl and being alone with a woman who is not permissible for a man to marry.

Section One:
The *Ṣūfīs* position on Singing (*al-ghinā'*)

Scholars have discussed the issue of singing extensively. Some of them considered it forbidden, others said it was permissible, and others said it was permissible but disliked.

We should look into the nature of something before making judgments regarding its rulings.

Many things are labeled as *"Singing"*:

Some non-Arabs who go to *Ḥajj* sing poems describing the Ka'bah, *zamzam* and the *maqām*. Listening to these songs is permissible because they do not cause exhilaration.

This also applies to songs that warriors sing to entice each other to fight, and songs sung by caravan singers to entice camels to walk faster. None of these cause exhilaration

Allāh's Messenger (ﷺ) had a caravan singer by the name of Anjashah. He (ﷺ) told him once: "O Anjashah! Take it easy with the 'pots'."

And Salamah Ibn al-Akwa' said: We went out with Allāh's Messenger (ﷺ) in the war of Khaybar. One night, there was a man from a nomadic tribe who told 'Āmir: "O 'Āmir, why do you not read your poem to us within this short time." 'Āmir was a master poet. Then 'Āmir came to read this poetry:

There was never any sadness,
If not for you, we would not have obtained guidance,
We would not have known charity and never have prayed,

We ask forgiveness for all our lives,
And give us peace,
Our courageous stance in the face of the enemy,
We are insulted, we do not care,
And in a loud voice, we will challenge,
Until the enemy fled helter-skelter.

The Prophet (ﷺ) said: "Who is reading the poem?" They replied: "'Āmir Ibn al-Akwa'." The Prophet (ﷺ) said: "May Allāh grant him mercy."[192]

Al-Shāfi'ī said: "There is no harm in listening to the songs of camel-herds and the recitations of the Bedouin."

Once Allāh's Messenger (ﷺ) was sleeping in the house of 'Ā'ishah. It was the day of Īd and two young girls were singing. Abū Bakr (*raḍiyAllāhu 'anhu*) came into the house and told the girls to stop. The Messenger (ﷺ) said: "Let them sing, it is the day of *'Īd*."[193]

It seems that these two girls were young, because 'Ā'ishah (*raḍiyAllāhu 'anhā*) used to play with them and Allāh's Messenger (ﷺ) used to bring young girls to play with her.

So they did not use to sing songs that cause exhilaration, and their duffs were not like the ones of today.

Also permissible are poems said by ascetics, called *"al-Zuhdiyyāt"*. They bring hearts closer to the Hereafter.

O you going and coming in oblivion,
until when will you see bad things to be good,

[192] Bukhārī #6148 on the authority of Salamah Ibn al-Akwa'.

[193] Bukhārī 2/445 and Muslim 3/21.

Until when will you forget a day when Allāh will make your limbs speak,
It is strange that you avoid the straight path
although you can see clearly.

This type of singing is permissible.

One of the students of Imam Aḥmad asked him: O Abū 'Abdullāh, what is your view about those who mention Paradise and Hell? He (Aḥmad Ibn Ḥanbal) asked: Like what?

He answered: They say:

When my Lord asks me:
Are you not ashamed to disobey Me?
You hide your sins from My creation,
Yet with sins come you to Me!'

Aḥmad said: Read it to me again. So he did.

Then Aḥmad stood up and went into his house and closed the door behind him. The student said: I could hear him from inside the house weeping, as he recited:

When my Lord asks me:
Are you not ashamed to disobey Me?
You hide your sins from My creation,
Yet with sins you come to Me.

As for the songs that are sung by dedicated singers who describe liquor and emotions that excite playfulness, they are wellknown these days, such as the song:

Its color is golden, you think that fire is igniting from its cheeks,
He threatened to expose,
I wish that he fulfils his promise and exposes me.

They make rhythms for these songs that take the listener out of modesty and excite his love for playfulness.

They use several musucal instruments including the duff that has metalic ringers, and the flute. These are the songs of these days.

Before we discuss its pemissibility, prohibition or disliking, we say:

A wise person must give advice to himself and his brothers to warn from Iblīs's deception. Also, he should generalise and apply the same ruling to all types of songs.

It is known that people's habits are similar, so if a normal youth claims that his attitude is not affected with songs we would accuse him of lying, because all people's attitudes and levels of religiousness is affected by songs.

If someone claims that he gazes at (women's) beautiful eyes and small noses and fair skins in order to gain more apprecation of Allāh, The Maker, then we say that gazing at lawful things that do not entice lust will gain you the same appreciation.

Indeed being pretentious is the worse of things. How would The Knower of all Secrets be fooled by someone's pretentiousness?!

How could we agree with the *Ṣūfis* claim that discussing the physical attributes of women is not forbiden?!

As for he who says: "I do not listen to these songs for worldly reasons. I only do so to take heed of the wisdom therein," we say that he is making two mistakes:

1. *The First:* You will still be affected even without contemplating the lyrics of the songs.
2. *The Second:* Rarely do these songs include wisdom. They discuss falling in love with Allāh (the Mighty and the Majestic) instead of instilling concepts of reverance and glorification into the listener's mind.

Now that we have completed giving the advice, let us discuss what scholars said about singing:

i. *Madhhab* of Aḥmad

As for Aḥmad's school of thought:

Poems during his time discussed asceticism, yet they used to apply rhythm to them. This was why varying opinions of Aḥmad were reported:

His son 'Abdullāh said that his father said: Singing (*al-ghinā'*) grows hypocricy (*al-nifāq*) in one's heart, I dislike it.

Ismā'īl Ibn Ishāq al-Thaqafī reported that Aḥmad said: I dislike singing, it is a *bid'ah*, do not sit with them (singers).

And Abū'l-Ḥārith reported that he said: "*Taghbīr* (a form of singing) is *bid'ah*," he was told: "But it softenes the heart," he insisted: "It is a *bid'ah*."

Ya'qūb al-Hashimī reported that Aḥmad said: *Taghbīr* is a *bid'ah*, an innovation (*muḥdath*).

And Ya'qūb Ibn Bukhtān reported that Aḥmad said: "I dislike

taghbīr." And that Aḥmad forbade from listening to it.

All of these narrations demonstrate (Aḥmad's) disliking of singing (*al-ghinā'*).

As for Abū Bakr al-Khallāl, he reported that Aḥmad disliked songs because he was told that singers behave shamelessly (while singing). And he reported Aḥmad's saying that singing was permissible.

Al-Marwazī said: I asked Aḥmad about poems? He said: "It is a *bid'ah*", so I said: "Should we discontinue interacting with them (singers)?" he said: "I would not go that far."

And once Aḥmad saw a poem narrator with his son Ṣāliḥ and said nothing. So Ṣāliḥ asked: "Father, you used to forbid from this?" He replied: "I was told that they use (and do) unlawful things while singing, so I disliked it, as for this I do not dislke it."

These reports of permissiblility are related to songs that discuss asceticism. A proof of this is that Aḥmad was asked about an orphan selling a female slave who was a singer (*mughaniyya*). He said: She is not to be sold as a singer. He was told: She is worth thirty thousand if sold as a singer, but only twenty if sold as a regular slave. He said: She is to be sold only as a regular slave.

It was known that a slave girl only sings lewd songs (*al-'ishq*), not songs about asceticism (*al-zuhdiyyāt*). This proves that singing (to Aḥmad) was forbidden. Otherwise, he would not have allowed for an orphan to lose this much money.

And al-Marwazī reported that Aḥmad said: The wage of an effiminate man (*mukhanath*)is unlawful, because he only makes money

by singing.

This is because such a man never sings about asceticism (*al-zuhdiyyāt*), he only sings about sexual lusts. So it becomes clear that both narrations of Aḥmad are consistant. To him singing poems that talk about asceticism is permissible. As for modern day singing, he would not have allowed it.

ii. *Madhhab* of Mālik Ibn Anas

As for Mālik Ibn Anas's school of thought:

Isḥāq Ibn 'Īsā al-Ṭabbā' asked Mālik about the singing (*al-ghinā'*) that the people of Madīnah perform? He replied: Only transgressors (*al-fussāq*) do it.

Abū'l-Ṭayyib al-Ṭabarī said: As for Mālik Ibn Anas, he forbid from singing and listening to songs. And he was of the view that if a person purchased a female slave and found her to be a singer (*mughaniyya*), then he had the right to return her back because this would be a difficiency in her.

All other scholars of Madīnah were of this view, except for Ibrāhīm Ibn Sa'd. Zakariyyāh al-Rāzī reported that he (Ibrāhīm Ibn Sa'd) said it was permissible.

iii. *Madhhab* of Abū Ḥanīfah

As for Abū Ḥanīfah's school of thought:

Abū'l-Ṭayyib al-Ṭabarī said that Abū Ḥanīfah used to dislike singing (*al-ghinā'*), although he permitted the drinking of date-wine; he

regarded listening to singing as sinful

Similar, he said, was the doctrine of the other jurists of Kūfah, Ibrāhīm, al-Sha'bī, Ḥammād, Sufyān al-Thawrī and others. There being no difference between them on the subject.

He also said that there was no reported disagreement among the scholars of Baṣrah in disliking singing, and forbidding from it, except for 'Ubaydullāh Ibn al-Ḥasan al-'Anbarī, who believed it was permissible.

iv. *Madhhab* of al-Shāfi'ī

As for Al-Shāfi'ī's school of thought:

Al-Ḥasan Ibn 'Abdu'l-'Azīz al-Jarawī said: I heard Al-Shāfi'ī saying: I witnessed in Iraq something called *al-taghbīr*. Hypocrates invented it in order to occupy people from reciting the Qur'ān.

Abū Manṣūr al-Azharī said: *Al-Mughabbirah* (the dust makers) were people who used to dance to songs about Allāh (raising dust everywhere).

Al-Zajjāj said: they were called *mughabirīn* because they used to sing about not giving attention to this world and to have hope in the Hereafter.

Al-Shāfi'ī also said: Singing (*al-ghinā'*) is a forbidden form of leisure. It resembles falsehood, and whoever does too much of it is a fool whose testimony must be rejected.

Al-Ṭabarī said: Scholars from everywhere disliked singing (*al-ghinā'*) and forbade it. Ibrāhīm Ibn Sa'd and 'Ubaydullāh Ibn al-Ḥasan al-

'Anbarī went against the collection of scholars.

As for early scholars, no dispute over this issue has been reported from them. As for latter senior scholars they also forbid from it. Among them was Abū'l-Ṭayyib al-Ṭabarī who wrote a book in condemning and forbidding from songs.

He said: Singing (*al-ghinā'*) is not permissible. Neither is listening (*samā'*) to it, nor hitting (*al-ḍarb*) with a rod (a musical instrument). And whoever claims that al-Shāfi'ī said it was permissible, he is a liar.

Al-Shāfi'ī said in his book *"Ādab al-Qaḍā'"* that if a man listens to songs (*al-ghinā'*), his testimony must be rejected, and his trustworthiness becomes invalid.

This is the opinion of al-Shāfi'ī scholars and people of religiousness. Only the latter scholars from among them who had little knowledge and whose desires overcame him claimed singing (*al-ghinā'*) was permissible.

The jurists of our school hold that the evidence of a singer (*al-mughanī*) or a dancer (*al-raqāṣ*) is not to be accepted.

And Allāh is The Supporter.

Section Two:

The Evidences which show that Singing (*al-ghinā'*) and Wailing (*al-nūḥ*) is Disliked and Forbidden

Our scholars have used proofs from the Qur'ān, Sunnah and analysis:

As for the Qur'ān, three texts are cited from the Qur'an::

i. The first verse: Allāh's saying:

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ

> "And of the people is he who buys the amusement of speech (*lahwa'l-ḥadīth*)."
>
> [*Luqmān* (31): 6]

Abū'l-Ṣahbā' said: 'I asked Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) the meaning of this text,

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ

> "And of the people is he who buys the amusement of speech (*lahwa'l-ḥadīth*)."

and he said: 'It assuredly means singing (*al-ghinā'*).'[194]

Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said:

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ

> "And of the people is he who buys the amusement of speech (*lahwa'l-ḥadīth*)."

[194] Ibn Jarīr 21/62 and Ḥākim 2/411 with a sound chain.

'It is singing (*al-ghinā'*) and the like.'[195]

And Sa'īd Ibn Yasār said, 'I asked 'Ikrimah about "*lahwa'l-ḥadīth*", he said: 'Singing (*al-ghinā'*).'

And so said: 'Al-Ḥasan, Sa'īd Ibn Jubayr, Qatādah and Ibrāhīm al-Nakh'ī.'

ii. The second verse:

وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾

"While you amuse yourselves (*sāmidūn*)?"

[*al-Najm* 53: 61]

Ibn 'Abbās (*raḍiyAllāhu 'anhumā*) said:

وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾

"While you amuse yourselves (*sāmidūn*)?"

The word "*sāmidūn*" in the text was Ḥimyarī for 'Singing (*al-ghinā'*).'[196]

Mujāhid said the word "*sāmidūn*" was Yemenite, with the same meaning.

iii. The third verse:

وَٱسْتَفْزِزْ مَنِ
ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ

[195] Ibn Jarīr 21/62 and Ibn Abī Shayba 6/310 2/411.

[196] Ibn Jarīr 27/82 and Bayhaqī 10/222.

> "And (*istafziz*) incite [to senselessness] whoever you can among them with your voice and assault them with your horses ."
>
> [*al-Isrā'* 17: 64]

Mujāhid said:

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ

> "And (*istafziz*) incite [to senselessness] whoever you can among them with your voice."

'This means singing (*al-ghinā'*) and flutes (*al-mazāmīr*)'

As for proofs from the Sunnah:

i. 'Abdullāh Ibn 'Umar (*raḍiyAllāhu 'anhuma*) heard the sound of a shepherd's flute; he placed his fingers in both ears, and and turned his mount away from the road. He said to me repeatdly: O Nāfi', Do you hear it? I would say: Yes. He would then continue riding. When at last I said, No, he lowered his hands, and brought his mount back to the road. He said: I saw the Prophet (ﷺ) do as I have been doing when he heard a shepherd's flute.[197]

ii. 'Abdu'l-Raḥmān Ibn 'Awf (*raḍiyAllāhu 'anhu*) narrated that Allāh's Messenger (ﷺ) said: "I was forbidden from (listening to) two foolish and wicked sounds, the sound of a flute at the time of joy, and the wailing sounds at the time of calamity."[198]

If this was what they used to do when hearing a sound that does not cause exhilaration, then what would have they done if they had heard the music played nowadays?

[197] Abū Dāwūd #4925 and Bayhaqī 10/222 with a sound chain.

[198] Tirmidhī 1005 and Ṭayālisī #1783 sound chain with supporting narrations.

iii. And when Ibrahim, the Messenger's (ﷺ) son, was in his last moments, Allāh's Messenger (ﷺ) took him in his lap and began to weep. 'Abdullāh Ibn 'Umar (*raḍiyAllāhu 'anhuma*) said: You are weeping? And you had prohibited weeping? The Messenger of Allah (ﷺ) replied: No, but I forbid two wicked sounds, that which accompanies frivolous music, play, and the devil's flutes, and that made at the time of calamity, beating the face, ripping clothes and the ringing of the devil.[199]

As for proofs from narrations of the Salaf:

Ibn Mas'ūd (*raḍiyAllāhu 'anhu*) said: Singing (*al-ghinā'*) makes hypocrisy (*al-nifāq*) grow in one's heart just as water makes grass grow.

He also (*raḍiyAllāhu 'anhu*) said: If a man mounts a steed without mentioning Allāh's name, Satan rides with him and says: Sing (*taghan)*. If he is unable to sing then he says: Wish (for worldy things).[200]

Ibn 'Umar (*raḍiyAllāhu 'anhuma*) passed by a group of people who were in the state of *iḥrām*, one of them was singing (*yataghanā*). Ibn 'Umar said: May Allāh not hear your calls.

And he (*raḍiyAllāhu 'anhuma*) passed by a young girl singing (*tughanī*), he said: If Satan was to leave anyone alone, he would have spared this girl (meaning: his job with her was complete).

Al-Qāsim Ibn Muḥammad said: "I forbid you from singing (*al-ghinā'*) and, urge you to hate it." The man asked whether it was unlawful. Al-Qāsim replied: "Listen! my nephew, when Allāh separates truth from falsehood, with which will He place singing?"

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[199] See *al-Arba'īn al-Ājurrī*, #36.

[200] 'Abd'ul-Razzāq in his *al-Muṣannaf* 10/397 with a sound chain.

And Al-Sha'bī said: May the singer (*mughani*) be cursed and the one being sung to (*mughana*).

'Umar Ibn 'Abdu'l-'Azīz wrote a letter to the caretaker of his son: Let the first thing that he (my son) learns from you is the etiquette of disliking instruments of play (*al-malāhi*). They begin with Satan, and their ending is Allāh's anger. I have been told by trustworthy scholars that attending sessions of music (*al-ma'āzif*)and listening to songs (*al-āghāni*) causes hypocrisy to grow in the hearts just as water makes grapes grow. It is better for a person to avoid such sessions than to gain this (hypocrisy) in his hearts.

Al-Fuḍayl Ibn 'Iyāḍ said: Singing (*al-ghinā'*) is the ladder leading to fornication (*al-zinā*).

And al-Daḥḥāk said: Singing is a ruiner (*mufsida*) of the hearts and a bringer of Allāh's wrath.

And al-Yazīd Ibn al-Walīd said: O children of Umayyah! Avoid singing because it increases lusts (*al-shahwa*) and ruins good character. It has the same effect as alcohol. At a minimum, keep it away from women, for it incites to immorality

Many worshipers and ascetics went astray because of singing. I have mentioned some examples in my book *"Dhamm al-Hawā"* (Condemning Lusts).

As for proofs based on analysis:

We have already shown how singing destroys a man's balance, and affects his reason; the explanation of this is that when a man experiences emotion, he performs acts which in the sober state he disapproves of in others, such as shaking the head, clapping the hands,

beating the ground with the feet, all of them actions performed by persons of weak intellect. Such however are induced by singing, the effect of which is similar to that of wine in clouding the intellect. Hence it ought certainly to be forbidden.

Muḥammad Ibn Manṣūr said regarding those who partake in singing: They are running away from Allāh (the Mighty and the Majestic). Had they been sincere towards Allāh and His Messenger, their ownselves would have benefitted and found no need for such gatherings.

Abū ʻAbdullāh Ibn Baṭṭah al-ʻUkbarī said: Being asked by someone about listening to singing, I forbade him to do so, telling him that it was a practice disapproved by the scholars, approved of by fools; only practised by a group called *Ṣūfīs*, but more accurately *al-Jabarīyyah*, people with base aspirations, and new-innovated doctrines, who make a display of asceticism (*al-zuhd*), all whose associates are evil-doers; they make profession of longing (*al-shawq*) and love (*al-muḥabba*); casting out fear (*al-kawf*) and hope (*al-rajā'*); they listen to women and young boys singing and feeling excitement, faint away, or rather pretend to faint and to die, claiming that, this is caused by their love for their Lord and their longing for Him. May He be elevated from what they say!

Section Three: Dealing with the Fallacies relied upon by those who Permit Listening to Singing

Of these arguments is the ḥadīth of 'Ā'ishah (*raḍiyAllāhu 'anhā*) where once Allāh's Messenger (ﷺ) was sleeping in her house. It was the day of 'Īd and two young girls were singing. Abū Bakr (*raḍiyAllāhu 'anhu*) came into the house and told the girls to stop. The Messenger (ﷺ) said: *"Let them sing, it is the day of 'Īd."*[201]

There is also the ḥadīth of Fuḍālah Ibn 'Ubayd (*raḍiyAllāhu 'anhu*) that the Prophet (ﷺ) said: "Allāh listens more attentively to a person with a good voice reciting the Qur'ān, than the owner of a singing girl listens to her singing."[202]

Ibn Tāhir said: They say that this ḥadīth proves that listening to songs is permissible, because had listening to a singing girl been forbidden, the Messenger (ﷺ) would not have drawn such a comparision.

There is also the ḥadīth: "Allāh listens to nothing as He listens to a Prophet chanting the Qur'ān."[203]

And the ḥadīth of Muḥammad ibn Ḥāṭib (*raḍiyAllāhu 'anhu*): "The distinction between the lawful and the unlawful is the playing of the tambour (*al-duff*)."[204]

[201] Bukhārī 2/445 and Muslim 3/21.

[202] The ḥadīth is authentic and will be discussed shortly in the response.

[203] Bukhārī 6/236 and Muslim #792.

[204] *Musnad* Aḥmad, 3/418, Tirmidhī, 1/202, and Nasāī, 2/91, with a sound chain.

In response we say:

As for ḥadīth of 'Ā'ishah (*raḍiyAllāhu 'anhā*) we have previously spoken about it and indicated that they were singing poetry. Such singing does not take a person out of his norm.

And how could anyone use such an incident that took place during those good days, when hearts were clean, as a proof for what is taking place these days, where hearts are muddy, minds enslaved by passion?!

This is merely misleading the intelligence.

Didn't 'Ā'ishah (*raḍiyAllāhu 'anhā*) say: "Had Allāh's Messenger (ﷺ) seen what women these days do, he would have forbidden them from entering the *Masjids*."[205]

The jurist who gives a legal opinion ought to evaluate the conditions just as a doctor evaluates time, age and location, before making a judgment.

How can singing poems composed by the Anṣār on the day of Bu'āth be compared to the singing of a beardless man using instruments that move the soul (*al-nafs*), and with lyrics that talk about lust, gazelles, moles, cheeks, figures and demeanor?

Proper behaviour cannot stand in the face of such songs. Instead, a person will become excited towards the meanings of such songs.

Will it not rather be distraught with desire for what pleases it? No one can claim that he does not feel such emotion save a liar, or a person who has lost his humanity. Whoever claims to find reference

[205] Bukhārī 2/290 and Muslim #445.

therein to the Creator is employing what is unbefitting concerning Him. Moreover nature will forestall such reference by the emotion which it will feel.

Abū'l-Ṭayyib al-Ṭabarī said: This ḥadīth may be used to support our view (prohibition of singing) because Abū Bakr (*raḍiyAllāhu 'anhu*) referred to singing as the flute of the devil and the Prophet (ﷺ) did not object. He only objected to Abū Bakr's excessive reprimands, expecially on the day of *'Īd*.

Moreover 'Ā'ishah (*raḍiyAllāhu 'anhā*) was very young at the time, and only censure of singing is recorded of her when she was grown up and acquired knowledge

Further her brother's son al-Qāsim Ibn Muḥammad used to censure singing and forbid it, having obtained his knowledge from her.

As for the ḥadīth of the singing girl, there is nothing wrong with giving such examples. For example, one may say: "I enjoy honey more than alcohol." The similitude was given with regards to attentive listening. This is similar to the ḥadīth: "You will see your Lord just as you see the moon."[206] He (ﷺ) drew a comparison between the clear seeing of both. However, a person may see the entire moon, but not see Allāh's entirety.

Also, scholars say: It is best not to wipe off water used for *wuḍū'* because it is an indication of performing worship. It is not to be wiped off just as the blood of a martyr is not to be wiped off. So both water and blood are not to be wiped because they are remnants of forms of worship (*'ibādah*), however, one is pure and the other is not.

[206] Bukhārī #554 and Muslim #633.

As for Ibn Tāhir's reasoning that analogy can only be drawn from something closer to *Ṣūfī* jurisprudence, not scholarly knowledge.

As for *"chants the Qur'ān"*,

Sufyān Ibn 'Uyaynah as meaning 'finds the Qur'ān all-sufficient.'

Al-Shāfi'ī said: 'moan and groan over it.'

Others said: 'make it take the place of singing by camel-riders.'

As for playing the tambour (*al-duff*), some *tabi'īn* used to break such instruments (*al-duffūf*) though they were unlike those now in use. What if they saw the duffs of today?

And al-Ḥasan al-Baṣrī used to say: 'Tambour (*al-duff*) is not from the sunnah of any Prophet at all.'

As ḥadīth of Muḥammad ibn Ḥāṭib (*raḍiyAllāhu 'anhu*): *"The distinction between the lawful and the unlawful is the playing of the tambour (al-duff)."*,

Abū 'Ubayd al-Qāsim Ibn Sallām said: *Ṣūfīs* misinterpreted this ḥadīth. It is actually referring to weddings, the declaration of marriage among people.

Even if the ḥadīth is refering to the actual the tambour (*al-duff*), it would have been fine.

Aḥmad Ibn Ḥanbal said: Perhaps there is nothing wrong with using the tambour (*al-duff*) at a wedding or something similar. And I dislike the drums (*al-ṭabl*).

And ʿĀmir Ibn Saʿd Al-Bajalī said: Once I was searching for Thābit Ibn Saʿd (*raḍiyAllāhu ʿanhu*), one of those who fought in Badr. I found him at a wedding with two young girls singing and playing the tambours (*al-duffūf*). I said: Why don't you forbid them from doing this? He said: No, Allāh's Messenger (ﷺ) permitted us to do this.[207]

All proofs they have cited must not be used to support the singing that brings excitement to listeners.

Some lovers of Ṣūfism cited other proofs. Abū Nuʿaym al-Asfahānī said: Al-Barā' Ibn Mālik (*raḍiyAllāhu ʿanhu*) was inclined towards music, and used to enjoy humming.[208]

The reason why Abū Nuʿaym said this was because it was reported that once he lay down and began humming.
Look at the silly use of this proof.
Every person hums.
How is humming compared to listening to gleeful music?!

And Muḥammad Ibn Tāhir used other proofs. Had I not been worried that some ignorant people may come across these proofs, I would not have mentioned them. They are worth nothing:

In his book, he titled a chapter: It is from the Sunnah to Sing.

He claimed that singing was from the Sunnah based on the ḥadīth that Allāh's Messenger asked Ibn al-Sharīd (*raḍiyAllāhu ʿanhu*) to recite one of Umayyah's poems. As the Prophet was listening to the

[207] Ṭabarānī in his *al-Kabīr*, 17/247, Bayhāqī, 7/289 and Ḥākim (2/184) with a saḥīḥ chain.

[208] Abū Nuʿaym in *al-Ḥilyah*, 1/350.

one hundred lines of poetry he was saying: "*hiya, hiya*."[209]

Look at how strange Ibn Tāhir's reasoning is. How could he use asking for reciting a poem as proof for singing? It is like saying that since it is lawful to strike the back of the lute with the hand it is lawful to strike the strings, or that since it is lawful to squeeze grapes; therefore, it is permissible to drink the same juice days later (after fermentation). He forgets that the recitation of poetry does not produce the excitement produced by singing.

I only mention this to show the amount of this person's knowledge and power of deduction; time is really too precious to be wasted on such absurdities.

Abū'l-Ṭayyib al-Ṭabarī said: With regard to listening to singing of a woman with whom marriage is lawful, the followers of Shāfi'īs said that listening to songs by a woman who is not Mahram is not permissble, whether the woman be free or a slave.

And al-Shāfi'ī said: "Whoever gathers people to listen to his slave girl singing is foolish, and his testimony is to be rejected." Al-Shāfi'ī said this because he invites people to do evil; and one who does so is a fool and a sinner

Then al-Shāfi'ī condemned such a person more harshly. He said that such behaviour would be an act of *diyāthah* (lack of protective jealousy toward female relatives).

Abū 'Abdu'l-Raḥmān al-Sulamī said: Sa'd Ibn 'Abdullāh al-Dimashqī bought a slave girl who used to sing to the poor (*Ṣūfīs*), to whom he used to chant poems.

[209] Muslim #2255.

Further Abū Ṭālib al-Makkī says in his book[210], Marwān al-Qāḍī used to have slave girls who used to sing to the *Ṣūfīs.*

And 'Aṭā' also had two slave girls who used to sing to his friends.

As for Sa'd al-Dimashqī, he was an ignorant person. And what was reported regarding 'Aṭā' is impossible to have been true. As for the report regarding Marwān, if it is true, then he was an evil-doer. Evidence of this is in what we have recorded of al-Shāfi'ī. These people have no sound knowledge and incline after their passion.

If someone says: What do you say about what al-Mughīrah reported that 'Awn Ibn 'Abdullāh used to tell stories, then have a female slave sing. Al-Mughīrah said: I was about to send him a note saying: You are a member of a righteous household, and Allāh has not sent his Messenger (ﷺ) with foolishness and what you are doing is foolish.

The response would be: I do not assume that 'Awn used to ask the slave girl to sing to men. Perhaps he used to have her sing to him in private. Al-Mughīrah did not want him to indulge into this so he was about to admonish him.

So how about those who have their slaves sing gleeful songs to groups of men?!

In his attempt to legalise singing, Abū Ṭālib al-Makkī cited dreams he had. And he classified music into several baseless *Ṣūfī* categories.

We have previously mentioned that whoever claims that listening to songs does not affect his attitude and desire is a liar.

210 Abū Ṭālib al-Makkī in *Qut al-Qulūb.*

Abū'l-Ṭayyib al-Ṭabarī said: "Some of them (*Ṣūfīs*) said: We do not listen to songs in the same fashion than the rest of the people do."

This is a terrible profession of ignorance for two reasons:

i. *First:* What he said implies that all musical instruments were permissible for him, including the flute and tanbour, because he did not listen to them in the same fashion that the rest of people did. Otherwise, his whole argument becomes void. If he was claiming that all of these instruments were lawful, then he becomes a sinner.

ii. *Second:* if he claimed to be of human nature, then how could he not be affected by songs in a fashion different than other humans?!

If he makes this assertion he misrepresents his nature and every intelligent person is aware that he is lying, when he reflects. Further, such a person would have no need to exercise self-control (*mujāhada*) or to resist his passion (*hawā*), neither would he earn any reward by eschewing pleasures and desires (*shahwāt*); no intelligent person would say this.

If on the other hand he admits that he is of human nature, which has innate passions (*hawā*) and lusts (*shahwa*), we ask him how he can listen to emotional singing except with his nature; or enjoy such listening otherwise than by reason of what is implanted in his soul.

Abū 'Alī al-Rūthabārī was asked about someone who claims that listened to singing is permissible to him because he has attained to a stage wherein I am not affected by variation of states? His replied: Yes; the man doubtless has attained, only to Hell.

If it be said: We have been told of many people who listened to a reciter of odes, took it according to their intention, and profited

thereby: we answer that we do not deny that a man may hear a verse of poetry or an adage and regard it as an allusion to something, so that it moves him by its import not by the charm of the music, as was the case of the *murīd* who, hearing a woman singing:

> Everyday you change in color (nature),
> You would be more beautiful if this were not the case.

So the *murīd* yelled, and then died! This person did not intend to listen to the woman or attend to the singing. It was the import which killed him. Further, listening to a phrase or a verse unintentionally is a different from making a special setting for singing that includes singers, instruments and a clapping audience.

Abū Ḥāmid al-Tūsī [al-Ghazālī] has further alleged in their favour certain arguments, wherein he descends from his intellect. They come to this, that listening to music is not shown to be unlawful by either text or analogy (*qiyās*).

We have previously responded to this.

Further he says: There is no ground for prohibiting listening to a sweet sound nor is it forbidden if it be musical; and if the units are not forbidden, then a number of them together is not forbidden. A collection of permissible units will be permissible.

He adds: Only attention should be paid to the import, and if this contain anything that is illicit, then it is forbidden whether it be prose or verse, and the chanting of it is forbidden.

I am surprised at such talk. A flute is forbidden when it is played because it does not cause excitement when it is not played. Similarly it is permissible to drink grape-juice; permissible to drink it as long

as it did not undergo fermentation.

Similarly this combination causes excitement which disturbs the equilibrium and in consequence is forbidden.

Ibn 'Aqīl said: "Sounds are of three categories: *ḥarām* (forbidden), *makrūh* (disliked) and *ḥalāl* (permissible):

The forbidden are the vertical flute (*al-zumr*), the reed pipe (*al-nāyu*), the variety of the same called *al-surana*, the tambour (*al-ṭanabūr*), the rebec (*al-ma'zafa*) and the drum (*al-rabābah*). The Imām Aḥmad Ibn Ḥanbal has distinctly forbidden these. To them must be added the form of harp called *jank* and the *jarafah* which cause emotion and disturbs equilibrium, having with most men an effect similar to that of intoxicating alcohol. It makes no difference whether they are employed for arousing grief or joy. The Prophet (ﷺ) forbade from listening to two foolish sounds: One at the time of joy, the other at the time of calamity.

As for the disliked sound: It is the *qadīb* (a precussion instrument), because it does not cause excitement in itself. It only does so when played while singing. However, some of our (Ḥanbalī) scholars said that it was forbidden just as other musical instruments. So there are two opinions regarding it.

There are therefore two views on the subject, as is the case with the flute itself. The instrument that is allowed is the tambourine (*al-duff*). We have already quoted a saying ascribed to Aḥmad (Ibn Ḥanbal) that he hoped there was no harm in the tambourine (*al-duff*) at weddings or similar occasions, but he disapproved of the drum (*al-ṭabl*).

Abū Ḥāmid said: "Whoever loves Allāh and adores (*'ishqahu*) him

and is keen on meeting Him, then in his case listening to music strengthens his attachment.

It is horrible to say: Allāh is adored (*yu'shaqu*). We have previously mentioned the error in this. Where is such love in singing songs like:

Golden-coloured fire would seem
Brightly from his cheeks to gleem?!

Ibn 'Aqīl heard a *Ṣūfī* saying: Whenever the Shaikhs of Ṣūfism develop stale feelings, then the singer stirs them in Allāh's direction.

So Ibn 'Aqīl responded: No respect is due to the person who says this. Hearts ought to be stirred by Qur'ānic promises and threats, and by the Sunnah of the Messenger (ﷺ). Allāh says:

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٢﴾

> "The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely"
>
> [*al-Anfāl* 8: 2]

He did not say: Whenever poems are sung they feel excitement.

Whoever supposes that he can derive lessons from the beauties of human beings and pleasant sounds is misled. Rather we should look at the manifestations to which we are directed by camels, horses, winds, and the like; for such are objects of contemplation which stir no nature, but only cause admiration of the Creator.

How awful is this of you?! Humans are social (beings) because they are of similar natures. In fact, humans feel affinity towards water because they themselves contain water. Humans have a stronger affinity towards plants because of their animalistic nature. And an even stronger affinity toward animals because of the commonality between them. Now, what aspects of similarity are there between the Creator and the created?

The devil has deceived you to the point that you become slaves of your passions (*shahwa*), and have even gone on to assert that what you say is the truth being atheists - the appearance of devotees (*'ubbād*), gluttons in the appearance of ascetics (*zuhhād*), You give examples to Allāh, by believing that one can be passionately adored (*yu'shaqu*) of Allāh, and that He can be associated with on familiar terms.

Since Allāh created the substances in uniformity, in as much as their elements are uniform, so that they associate with each other and combine with one another in accordance with their elementary constituents, and their similar compositions in the new shapes; whence come concord and attachment and mutual affection familiarity being strengthened in proportion to similarity in form.

Thus one of us takes pleasure in water because water is one of his constituents but more in vegetation, since that approaches the nature of animals in the faculty of growth, and yet more in animals, owing to the animal's sharing with him the specific character and approaching him most nearly. Where then is there such association between the Creator and the creature as can produce attachment, affection (*al-'ishq*), and desire (*al-shawq*)? What relation is there between clay and water and the Creator of the heavens? These people imagine the Almighty as a form presenting itself to the mind; but that is not Allāh, rather it is an image, fashioned by nature and the

devil. Allāh has no description such as, attracts attachment, or excites desire in the mind; the distance between Creator and the creature necessitates awe and reverence (*hayba*). The adoration that *Ṣūfis* claim is only an illusion.

We seek refuge with Allāh from bad whispers, and from notions that ought to be erased from the hearts just as idols ought to be smashed.

Section Four:

Criticism of the Path (*al-masālik*) of the *Ṣūfis* in Listening to Music (*samā'*)

Some of the earlier *Ṣūfis*, disapproved of listening to music knowing the sentiments it arouses in the heart.

'Abdullāh Ibn Ṣāliḥ, who said: Al-Junayd said: If you see a disciple (*al-murīd*) listening to music, you may be sure that there are in him the remnants of playfulness.

Aḥmad Ibn Muḥammad al-Barda'ī, who said: I heard Abū'l-Ḥasan al-Nūrī say to one of his associates: If you see a disciple (*al-murīd*) listening to songs and is inclined towards leisure, then do not have much hope in him.

This was the position of early *Ṣūfis*; later members of it have permitted themselves the love of amusement, and the mischief has spread from them in two directions;

i. One being the discrediting of the early *Ṣūfis* in the eyes of the masses, who suppose that all were like these.

ii. Their encouragement of the masses in playful, their sole plea

being that so-and-so acts in this way.

The taste for music has got so firmly fixed in the hearts of some of them that they prefer it to recitation of the Qur'ān, and it works on their feelings more than the Qur'ān.This is because of the dominance of secret passion, the sway of natural inclination, though such persons think otherwise.

Abū 'Abdu'l-Raḥmān al-Sulamī said: I went to Marv in the lifetime of Abū Sahl al-Ṣu'lūkī, who before my arrival had held on Friday mornings meetings for the study of the Qur'ān and readings of the whole Book. I found when I arrived that he had put an end to these meetings and instituted a meeting for singing by Ibn al-Farghānī at that time. I was displeased there at, and kept saying that he had substituted a singing session for a Qur'ān-reading. He asked me one day what people were saying. I replied: They are saying that the reading of Qur'ān has been stopped and a singing session substituted. He replied: He who questions his teacher will never succeed!.

These are the callers for Ṣūfism; they require that a student surrender to his teacher completely! We should surrender to no human because we ought to be controlled by religion and sound intellect, unlike animals controlled by the whip.

Section Five:
The Ruling of Singing from the Perspective of the *Ṣūfīs*

Some *Ṣūfīs* claimed that certain types of people must be encouraged to listen to songs inspite of songs being considered by some to be a sin, and by others to be disliked.

Abū 'Alī al-Daqqāq said: Listening (to music) is forbidden to the

masses owing to the persistence in them of the lower soul. However, it is permissible to ascetics (*al-zuhhād*) because they have acquired Striving (*mujahada*) desirable in the case of our colleagues (*Ṣūfīs*) because their hearts are alive.

This is erroneous from five reasons:

(1) We have already cited Abū Ḥāmid for the doctrine that listening to music is permissible for everyone, and Abū Ḥāmid knew than Abū 'Alī.

(2) The nature of the lower soul does not change, but the level of fighting against lusts does. He who claims that human nature changes is claiming that which is impossible. If nothing repels lusts, then human nature will persist.

(3) Scholars have disputed over the ruling of listening to music without giving regard to the type of listener. This was because they realized that human nature is the same. Anyone who claims that his nature differs from human nature, claims what is absurd.

(4) It is a matter of agreement that listening of music is undesirable, the utmost that is claimed for it is that it is permissible; one who claims that it is desirable differs from the consensus of opinion.

(5) It would follow from this doctrine that listening to the flute, is permissible or desirable for one whose nature is unchangeable, since it is only prohibited because it affects the nature, and incites it to lust; so if a person is secure against this, listening is permissible for him.

Some of them, have claimed that such listening is a way of getting closer to Allāh.

Abū Ṭālib al-Makkī says: One of my shaikhs informed me that Junayd said: Mercy descends upon followers of this sect (*Ṣūfīs*) during three circumstances: when they eat, since they do so only out of need; when they converse, for all their talk is of the stations (*maqāmāt*) of the truthful and the states (*aḥwāl*) of the Prophets; when they hear music, for they hear with emotion (*wajd*) and witness reality.

If this be a genuine saying of Junayd, and we accept it as such, it must be supposed to refer to the spiritual poems (*qaṣā'id zuhdiyāt*), for that does indeed cause listeners to cry. As for the notion that mercy descends when Su'dah and Lailā are described, and that the reference is to the attributes of the Creator, that is incredible; and were it true that these could be taken allegorically, the allegory would be submerged in predominance of natural affection. And evidence of the correctness of our explanation is to be found in the fact that in Junayd's time no poems were recited similar to those which are recited in these days; only some of the later Sufis make Junaid refer to any (poetical) utterance.

'Abdu'l-Wahhāb Ibn al-Mubārak said: Abū'l-Wafā' al-Fayrūzabādī was my friend. He used to tell me: I assure you that I pray for you when going to sleep and during singing sessions. Shaikh 'Abdu'l-Wahhāb used to wonder about this, and asked his students: Do you think that he truly believed the times he mentioned to be times of answereing prayers?! This is truly a serious matter.

Ibn 'Aqīl said: We have heard them say that prayer is answered at time of going to bed and during singing sessions. This is because they believed that they get closer to Allāh when doing so.

He said: Now this is disbelief; for one who believes an act which is either forbidden or disapproved to be one of piety is rendered a disbeliever by this belief. And, he added, this practice is either forbidden or disapproved.

Ṣāliḥ al-Murrī said: Of those struck down, the slowest to get up is he who was struck down by a lust that he assumes brings him closer to Allāh. And those with the firmest grounds on the Day of Judgment are those who adhere the most to Allāh's book and his Messenger's (ﷺ) Sunnah.

[11:9]
Devil's Deception of *Ṣūfis* Regarding Falling into *al-wajd* (ecstacy leading to a trance)

When this group listens to songs; they fall into *wajd*. They clap and yell and tear up their clothes.

The devil has greatly deceived them in this regard.

They cite the incident when Salmān al-Fārsī (*raḍiyAllāhu ʿanhu*) yelled, fell on his head and ran away for three days when hearing the verse:

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

"And indeed, Hell is the promised place for them all."
[*al-Ḥijr* (15): 43]

They also cite the incident when al-Rabīʿ Ibn Khuthaym saw a piece of metal being heated at an ironsmith's store, so he almost fainted. Then they passed by a furnace, one of them recited the verse:

إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا
أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾
لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

> "When it [i.e., the Hellfire] sees them from a distant place, they will hear its fury and roaring. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. [They will be told], "Do not cry this Day for one destruction but cry for much destruction."
>
> [*al-Furqān* (25): 12-14]

So al-Rabīʿ fainted and had to be carried. He was unconscious till sunset prayer.

They also said that many righteous people were reported to have fainted upon hearing a verse of the Qur'ān. In fact some used to die, and others used to yell. Many such incidents were reported in the books of asceticism.

In response we say:

As for Salmān al-Fārsī's incident, it is a lie. It has no chain of narrators. This verse was revealed in Makkah and Salmān embraced Islām in Madīnah. And no such incident was reported by any of the Companions.

As for the incident of al-Rabīʿ Ibn Khuthaym, its narrators were not trustworthy.

In fact Sufyān al-Thawrī denied al-Rabīʿ's incident because al-Rabīʿ was following the example of early Muslims, and things like this

never occurred to them.

And even if we assumed the story to be true, a person may faint out of true fear. How is this similar to one who experiences *wajd* and rips his clothes? He has certainly been played with by the devil.

The Companions (*raḍiyAllāhu 'anhum*) hearts were the purest of hearts, and they never used to go beyond crying in such situations.

Al-'Irbāḍ Ibn Sārīyah (*raḍiyAllāhu 'anhu*) reported: Allāh's Messenger (ﷺ) admonished us to the point of causing our eyes to tear up and our hearts to feel fear.[211]

Abū Bakr al-Ājurrī said: They did not yell or beat their chests as many ignorant people do when the devil plays with them.

Asmā' bint Abū Bakr (*raḍiyAllāhu 'anhumā*) was asked: How did the Companions react when listening to Qur'ān recitation? She said: They used to behave just as mentioned in the Qur'ān, their eyes used to water, and their skins start to shiver. She was asked: Some people fainted when hearing the Qur'ān? She replied: I seek refuge with Allāh from the rejected devil.

And 'Ikrimah asked Asmā' (*raḍiyAllāhu 'anhā*): Did the Companions used to faint out of fear? She responded: No, but they used to cry.

And Ibn 'Umar (*raḍiyAllāhu 'anhumā*) saw a man who has fainted, when he inquired about him he was told that he fainted everytime he heared the Qur'ān being recited. Ibn 'Umar said: We also fear Allāh (the Mighty and the Majestic) but never faint.

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[211] *Musnad* Aḥmad 4/126, 127, Abū Dawūd, #4607 Tirmidhī, #276, and Ibn Mājah #42, #43 and #44.

And Anas (*raḍiyAllāhu 'anhu*) was asked about such reactions, he said: This (fainting upon listening to the Qur'ān) was the reaction of the Khawārij.

Ibn al-Zubayr (*raḍiyAllāhu 'anhumā*) received news that his son 'Āmir was accompanying a group of people who used to faint upon listening to the Qur'ān, so he told him: If I learn that you accompany such people again I will whip you excessively. I have seen Allāh's Messenger (ﷺ), Abū Bakr and 'Umar (*raḍiyAllāhu 'anhumā*) reciting the Qur'ān and were never affected like this. Do you think that these people have more humility than Abū Bakr and 'Umar?

Once a man fainted in the gathering of Abū'l-Jawzā', so he was told that he is sufferring from a form of epilepsy. So Abū'l-Jawzā' said: I thought he was one of those jumping fellows. I was about to ask for him to be taken outside the *masjid*. Allāh said:

تَرَىٰٓ أَعۡيُنَهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ

"you see their eyes overflowing with tears"

[*al-Mā'idah* (5): 83]

and

تَقۡشَعِرُّ مِنۡهُ جُلُودُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُمۡ ثُمَّ تَلِينُ جُلُودُهُمۡ

"The skins shiver therefrom of those who fear their Lord."

[*al-Zumar* (39): 23]

Muḥammad Ibn Sīrīn said: Let one of them sit on a wall and let the entire Qur'ān be recited. Then if he faints then he is being truthful.

This was because Muḥammad Ibn Sīrīn believed that they were only actors.

And al-Ḥasan was giving a sermon once when someone began to breathe (heavily). Al-Ḥasan noted: If you did this for Allāh's sake then you are showing off, and if you did it for someone else's sake then you are headed towards destruction.

Al-Ḥasan was giving a lecture once when a man began to cry loudly. So he said: The devil is making this man cry now.

And al-Fuḍayl Ibn 'Iyāḍ told his son who had just fallen on the ground: Son! If you were honest then you have shown-off, and if you were lying, then you have destroyed yourself.

And Abū 'Uthmān Sa'īd Ibn 'Uthmān once saw a man behaving like he was in ecstacy. He told him Son! If you were honest, then you have exposed yourself and if not, then you have committed *shirk*.

Section One:
Discussing the *Ṣūfi al-Wajd*

If someone asks: "We should assume that these people are honest. What would you say about someone who was unable to control his *wajd*?"

I say: Wajd begins inside a person; if he repels it then the devil gives up on him. Whenever Āyyūb al-Sakhtīyānī used to become emotional during a sermon he used to wipe his nose and say: How severe is this cold!

On the other hand, if a person does not control himself, then the

devil will blow on him to entice him even more.

Section Two:
Repelling *al-Wajd*

If someone asks: "What about someone who tries to repel *al-Wajd* but is unable to?"

In response we say: The sign of honesty is to become unable to repel *al-wajd*, and not become aware of what is happening to him. It is just like what happened to [Prophet] Mūsā (*'alayhis-salām*):

وَخَرَّ مُوسَىٰ صَعِقًا

"and Mūsā fell down unconscious"

[*al-A'rāf* (7): 143]

'Abdullāh Ibn Wahb fainted after listening to a book about the calamities of the day of judgment, and died a few days later without saying a word.

Many people died and many fainted after listening to a sermon.

As for *wajd* that includes yelling and trembling, it is clear that it is an act that is supported by the devil.

If someone asks: "If this (*wajd*) happened to a sincere person would it still be condemnable?"

The answer is: Yes, for two reasons:

1. Had he had strong knowledge, he would have stopped (had control over himself).

2. This was not the way of the Companions and *Tabi'īn.* This makes it deserving of condemnation.

Khawwāt used to shiver when listening to the *dhikr*, so Ibrāhīm al-Nakh'ī told him: If you do so purposely, then you do not deserve to be followed. And if you do so uncontrollably, then you have gone against those prior to you, or those better than you.

Ibrāhīm al-Nakh'ī was a scholar who held to the Sunnah and was strict against *bid'ah.* Khawwāt was a righteous man far from pretentiousness, yet Ibrāhīm told him this, so how about someone who is always pretending?

Section Three:
Whenever *ahlu'l taṣawwuf* (*ṣūfis*) feel Excitement, they Clap

Abū 'Alī al-Khātib used to fall into *wajd*, and Abū Sa'īd al-Kharrāz used to clap for him.

Clapping (*al-tasfīq*) is a bad act that takes a person out of serenity and wise people distance themselves from it. It is similar to the behavior of non-believers who were condemned by Allāh in saying:

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً

> "Their prayer at the House was nothing but whistling and clapping of hands"
>
> [*al-Anfāl* (8): 35]

It is also an act of imitating women. A wise man elevates himself from imitating non-believers and women.

Section Four:
If their Excitement Increases they Dance

They cite the verse:

ٱرْكُضْ بِرِجْلِكَ

"Strike the ground with your foot"

[*Ṣad* (38): 42]

I say: this is silly. They could have used this as a proof had he been ordered to strike the ground with his foot out of joy. However, he was ordered to strike the ground with his foot in order for water to flow out.

Ibn 'Aqīl said: How could they use as evidence for dancing the proof of the miracle of a person who was just cured from a disease and ordered to strike the ground with his foot so that water flows out?

If this could be used as evidence, then let Allāh's order for Mūsā to,

ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ

"strike the stone with your cane"

[*al-Baqarah* (2): 60]

be a proof for striking all inanimate objects (*al-jamād*) with canes.

We seek refuge with Allāh from playing with Sharī'ah.

Some of their supporters also cited the incident when the Prophet (ﷺ) told Ali: You are from me and I am from you, so Ali (*raḍiyAllāhu 'anhu*) did *ḥajl* (hopped on one foot). Then He (ﷺ) told Ja'far

(*raḍiyAllāhu ʿanhu*): You resemble me in my creation and my manners, so Jafar also did *ḥajl*, then the Prophet (ﷺ) told Zayd (*raḍiyAllāhu ʿanhu*): You are our brother and freedman, so Zayd did *ḥajl*.[212]

Others cited the Abyssinians did *zafn* (will be explained shortly) while the Prophet (ﷺ) was watching.

In response I say: As for *ḥajl*, it is a form of walking that is performed at the times of joy. How is this related to dancing (*al-raqṣ*)?!

Also the *zafn* that Abyssinians used to do was a way of walking when meeting an enemy.

Abū ʿAbdu'l-Raḥmān al-Sulamī cited another incident as proof for dancing. He said: Saʿīd Ibn al-Musayyab, passing through one of the streets of Makkah, heard al-Akhḍār al-Ḥaddā' singing the following lines in the house of al-ʿĀṣ Ibn Wā'il:

Her stomach was fragrant with scent
She was with maidens all perfumed there went;
When the man of Numayr with his caravan they describe
Unwilling to meet him they all turned aside.

So Saʿīd struck the ground with his feet for a while, and said: 'This is enjoyable to hear. They used to tell poetry to Saʿīd frequently.

The chain of transmitters of this tradition is broken and obscure, and that it is not to be believed of Ibn al-Musayyab, neither are the verses his; he was too dignified for such a performance. The verses are well-known to belong to the poet Muḥammad Ibn ʿAbdullāh al-Numayrī.

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[212] Bayhaqī *Sunan al-Kubrā* 10/226.

In addition, let us suppose that Ibn al-Musayyab did beat the ground with his foot: this furnished no evidence for the lawfulness of dancing. For a man may beat the ground with his foot or knock it with his hand at the sound of something, but this proceeding is not called dancing.

This is one of their weakest proofs. How is striking the ground once or twice similar to their dancing that makes them move away from the decency of scholars?

Now let us stop citing proofs from literature, let us use sound intellect as the judge: What sense does dancing make?! It is only good for child's play! How does it motivate hearts to work for the Hereafter?! This is nothing more than silliness.

Some scholars told me that al-Ghazālī said: Dancing (*al-raqṣ*) is a form of foolishness that only seizes when the dancer becomes too tired to continue dancing.

Abū'l-Wafā' Ibn 'Aqīl said: The Qur'ān was explicit on the prohibition of dancing. Allāh said:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

"and do not walk through the earth exultantly."

[*Luqmān* (31): 18],

and He condemned the arrogant person saying:

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

"Indeed, Allah does not like everyone self-deluded and boastful."

[*Luqmān* (31): 18]

Dancing is the worst forms of insolence and arrogance.

Haven't we drawn a comparison between wine and alcohol because of the commonality between them? So why would we not draw a comparison between all things that cause excitement?

Nothing goes against modesty, good manners and sound intellect than a bearded man dancing. What about older men dancing and clapping to sounds of music and voices of women and beardless men?!

Is it suitable for a man who is near death, accountability, resurrection and the path with one of the two abodes for his destination, to skip about dancing like an animal, and claps his hands like a woman?!

By Allāh, I have interacted with some of the scholars of my time and never saw their teeth smiling. Among them were Abū'l-Qāsim Ibn Zaidān, 'Abdu'l-Malik Ibn Bisharān, Abū Ṭāhir Ibn Al-'Allāf, al-Junayd and al-Dīnawarī.

Section Five:
Ṣūfīs Extreme Cases of Excitement

Sometimes, when one of them is dancing he grabs a member of the audience to stand up and dance with him. They do not allow the person being grabbed to remain seated. Then the rest of the audience members get up and dance. And when one of them takes off his head-cover, then the rest must do the same.

Every wise person knows that uncovering one's head is something awful. It goes against modesty and good manners. It has its place only in religious practices (such as *al-ḥajj*) as a form of worship

and humility to Allāh.

Then when they reach higher levels of ecstasy they throw their clothes at the singer. Some throw them after ripping them.

Some ignorant people tried to justify their action by saying: These people are in a trance, so they must not be blamed. They said: When [Prophet] Mūsā (*'alayhis-salām*) became very angry because of his people's worshipping the calf, he threw down the tablets and broke them.

The reply is: Who can show that Mūsā (*alayhis-salām*) threw them down in order to break them? What is stated in the Qur'ān is merely that he threw them; how can we be certain that he intended to break them?

But suppose we admit this of him: then we assert that he was in a trance, so much so that had there been in front of him a sea of tire, he would have plunged into it. But who is going to prove that these people are in a trance, when they can distinguish the singer from other people, and if there were a well there they would keep clear of it? Further, what analogy can be drawn from the states of the Prophets to those of these fools?

I was asked once about a *Ṣūfī* lad who yells while walking in the marketplace and yells while praying Friday prayer: "Was his prayer valid?" I responded: "If during yelling he was unconscious then his *wuḍū'* broke. And if not, then he was pretentious."

This man was able to work to earn a living, but never worked. He used to walk around with a container so people would put food in it as a donation.

This is what food-seekers do, not those relying on Allāh.

And even if we were to assume that those dancers become unaware, then shouldn't they avoid what puts them in that position in the first place?!

Ibn 'Aqīl was asked: When they (*Ṣūfis*) rip up their clothes and go into a trance, are they aware of what they are doing? He replied: They are sinners because they went to these dancing sessions knowing that they will be overcome with excitement and lose awareness. Sharī'ah requires them to avoid such sessions, just as it requires them not to drink alcohol. If they became drunk and ruined others' property, they would be liable for what they did.

To support ripping up of their clothes, Ibn Ṭāhir cited the ḥadīth of 'Ā'ishah (*raḍiyAllāhu 'anhā*): I put up a curtain with pictures on it, so the Prophet (ﷺ) ripped it.[213]

Look at the comprehension of this poor man, how he compared those who rip their clothes and ruin them - knowing that Allāh's Messenger (ﷺ) has forbidden from wastefulness - with the ripping of a curtain unintentionally, or perhaps intentionally because of the pictures on it. The Messenger (ﷺ) used to do things like this just to demonstrate the seriousness of these matters, similar to his requiring breaking alcohol bottles.

It is the devil who causes them to go into these trances. Had they been upon the side of the truth, then Allāh would have preserved them, for the truth never goes bad.

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[213] Bukhārī #2105 and Muslim 10/135.

Section Six:
Ṣūfīs Ripping up their Clothes

Ṣūfī Shaikhs discussed the rags that they throw on the ground:

Muḥammad Ibn Ṭāhir said: The proof that when a rag is dropped to the floor, it becomes the property of the one for whom it was thrown, is the ḥadīth of Jarīr (*raḍiyAllāhu ʿanhu*) who reported: Some people who were almost naked came, so the Prophet (ﷺ) encouraged people to donate. One person from the Anṣār came with a package, then others followed suit until there were two piles, of food and clothing.[214]

He said: And the proof that those who attend the gathering of distributing pieces of the rags ought to get a share is the ḥadīth of Abū Mūsā (*raḍiyAllāhu ʿanhu*): Allāh's Messenger (ﷺ) was brought some war booty, so he gave us from it.

This man has played with the *Sharīʿah*. He extracted with his poor understanding what he thought to be useful to support the doctrine of *Ṣūfism*. Their earlier scholars never did such a thing.

This person who ripped his clothing and turned them into rags; if he did so while being conscious then his action was a sin. And if he was unconscious then his action was invalid from the perspective of Sharīʿah. He may not gift others or give them ownership.

It is not permissible for someone to take something that another person has dropped unknowingly. And throwing clothes on the singer is not considered a proper form of transferring property from the Sharīʿah's perspective.

[214] Muslim #533.

And even if we were to assume that the dancer gave it to the singer by throwing it at him, why would everyone else have ownership of it (they cut the garment to pieces and give each attendee a piece)?

Also, when they take possession of the clothes, they rip them up. This is not proper behavior for two reasons:

First: They do not own it to do such a thing.
Second: It is a waste of property.

Then what is the idea behind giving a piece of cloth to those who have not attended the dance session?

As for the ḥadīth Abū Mūsa (*raḍiyAllāhu ʿanhu*), scholars like Al-Khaṭṭābī said: Perhaps Allāh's Messenger (ﷺ) took permission from those who have attended the battle to give some of the booty to those who have not. Or it might have been from the *"fifth"* that was the Prophet's (ﷺ) right to distribute.

These people are similar to the people of *Jāhilīyyah* who used their bad intellect to innovate the system of *al-Baḥīrah*, *al-Sāibah*, *al-Waṣīlah* and *al-Ḥām.*

Ibn Ṭāhir -one of their senior scholars- said: "Our scholars have agreed that rags are to be distributed at the scholars' discretion. They cited 'Umar's (*raḍiyAllāhu ʿanhu*) saying: The spoils belongs to those who have present at the battle.

However, our Shaikh Abū Ismaʿīl al-Anṣārī disagreed. He said:

Poor quality rags are to be distributed among all attendees (of the singing session). As for sound clothes, they are to be given to the singer. He cited the ḥadīth of Salamah (*raḍiyAllāhu ʿanhu*) when

Allāh's Messenger (ﷺ) asked: Who killed this man? So they said: Salamah Ibn al-Akwa', the Messenger (ﷺ) said: Then he shall take all of what he possesses."

Look, my brothers - may Allāh prevent us and you from the deception of Iblīs - at how these ignorant people play with *Sharī'ah.*

The consensus of their scholars is not worth a camel's faeces.

Senior scholars have agreed that when someone is given something as a gift then it is his, whether it was defective or not. It is not permissible for others to use it without his permission.

Also, the booty that is gained from a warrior is that which is on him, not that which he throws. Also, clothes become defective because of dancing, so the singer ought to get the ripped clothes, not the sound ones.

All of what they say about this subject is nothing more than hallucinations.

Once Abū'l-Futūh al-Isfarāīnī attended a dancing session and danced until his turban fell off. And once he danced with his shoes on and then remembered that it is wrong to dance with shoes on, so after the session he gave his coat as an expiation.

As for ripping off clothes that are thrown on the ground: If they were thrown at the singer, this would not be sufficient to transfer ownership of the clothes to the singer. And if the thrower gave it to the singer then how could others do with it what they wanted?

I heard one of their Shaikhs saying: "One day I gave one of the attendees a piece of cloth. He took it and made a container from it

and sold it for five dīnārs." I told him: *Sharī'ah* approves of such actions, what would otherwise be considered reckless, based on such rare cases.

Stranger than this was Abū Ḥāmid al-Tūsī [al-Ghazālī] who said: "It is permissible for them to tear up the clothes into square pieces useful for patching other clothes and carpets. In fact several pieces could make another whole shirt. This is not considered wastefulness."

I am indeed surprised that attachment to *al-taṣawwuf* (Sufism) should have driven from his mind the principles of jurisprudence and the Shāfi'ī *madhhab*. Also, why did he specify square pieces? Rectangular pieces could be used as well?!

If a shirt was torn to small pieces, then there will still be some use for it. And if a sward was broken to two pieces each piece would have a use for it. *Sharī'ah* pays attention to general benefits. This is why it is forbidden to cut a golden coin in half because it will depreciate in value (because of the parts that are lost when cutting).

It is not strange that Iblīs deceives the ignorant among them. What is strange is that some of their scholars have opted to adopt *Ṣūfī* innovations over and above the rulings of Abū Hanīfah, al-Shāfi'ī, Mālik and Aḥmad (may Allāh have mercy on them).

They came up with weird things, and were supported by people whose lusts were in favor of these innovations.

Another of their innovations is to expose their heads when seeking repentance. This innovation strips away modesty. Had *sharī'ah* not stated that the head is to be uncovered during *iḥrām*, it would not be adequate.

[11:10]
Devil's Deception of *Ṣūfīs* in Accompanying Young Boys

Know that most of the *Ṣūfīs* have barred against themselves the door of looking at strange women, by keeping at a distance from their company and declining to associate with them. Devotion leaves them no time for marriage. But association with the young has come in their way, since the young become aspirants to asceticism. And so the devil has inclined the *Ṣūfīs* towards them.

There are seven categories of *Ṣūfīs* regarding their accompanying of young boys:

i. First category: The worse of people. They pretend to be *Ṣūfīs* but adopt the doctrine of pantheism (*al-ḥulūl*).

Abū Naṣr 'Abdullāh Ibn 'Alī al-Sarrāj said: I was informed about a group of pantheists (*al-ḥulūliyya*) who assert that Allāh has chosen certain bodies to inhabit with the ideas of divinity (*al-rubūbiyya*).

Some of them said that Allāh embodies all nice objects.

Abū 'Abdullāh Ibn Ḥāmid said that a group of *Ṣūfīs* claim that they see Allāh in this life in the form of a human, not necessarily beautiful. They claimed that Allāh may manifest Himself in the form of a black slave-boy.

ii. Second category: Those who wear *Ṣūfīs* clothing but have the intention of committing sins (*al-fisq*).

iii. Third category: Those who claim that it is lawful to gaze on

what they regard as beautiful.

Abū 'Abdu'l-Raḥmān al-Sulamī said in his book *"Sunan al-Ṣūfiyya"*: "Chapter on all that they consider permissible." He mentioned dancing (*al-raqṣ*), singing (*al-ghinā'*) and gazing at handsome faces. In this chapter, he records the tradition that the Prophet (ﷺ) said: "Seek good among the fair of countenance."

And the ḥadīth: "Three things brighten the eyes: Looking at greenery, looking at water; and looking at a fair face."

These traditions, have no foundation for their ascription to the Prophet (ﷺ). As for the first ḥadīth: Al-'Uqailī says none of them are trustworthy.

As for the second ḥadīth, it is fabricated. All scholars are agreed that Abū'l-Bakhtarī was a unscrupulous liar. Aḥmad Ibn 'Umar Ibn 'Ubayd is a man about whom nothing is known.

Further when Abū 'Abdu'l-Raḥmān al-Sulamī mentioned looking at a face regarded as fair, he should have interpreted it a looking at the face of one's wife and slave girl, whereas to leave it unqualified harbours something suspicious.

Our Shaikh the Ḥāfiẓ Muḥammad Ibn Nāṣir states that Ibn Ṭāhir al-Maqdisī authored a book proving the permissibility of looking at beardless men.

Scholars say that it is not allowed to looking at beardless men by someone who gets sexually excited when doing so. And whoever claims that he does not get sexually excited by looking at beardless boys is a liar. such looking is in general allowed only because prohibition would involve difficulty where association with such boys is

frequent. However, when someone insists on continuously looking at them, indicates conduct such as the arousing of passion involves.

Sa'īd Ibn al-Musayyab said: If you see someone looking at beardless men persistently, suspect him.

iv. The fourth category: Those who say: we do not stare out of lust (*al-shahwa*), but only to contemplate, so the gazing does not harm us.

This is impossible, because human nature is the same for all people. Whoever claims to have a different nature is claiming that which is impossible.

We have discussed this when we began talking about listening to music (*al-samā'*).

Khayr al-Nassāj said: I was with Muḥarib Ibn Ḥassān al-Ṣūfī in *Masjid al-Khīf*. We were in the state of *iḥrām*. A handsome boy sat next to us, and Muḥārib began to stare at him. When the boy left I told Muḥārib: You are in a sacred month, in a sacred city and performing a sacred ritual. I saw you gazing at that boy like you were lustful. He responded: "You are saying this because you have lustful eyes and heart (*al-qalb*). Don't you know that three things prevented me from falling into the traps of Iblīs?! I said: What are they? He said: The essence of belief (*īmān*), chastity of Islām, and my shyness (*al-ḥayā'*) that Allāh would see me committing something forbidden. Then he fainted and people gathered around us."

Look at the ignorance of this foolish person! He thought that committing (sexual intercourse) is the only sin. He did not realize that lustful gazing is a sin in itself. He claimed that he is unaffected by something, but his lustful gazing proved him wrong.

A *Ṣūfī* told a young boy once: "My son! Allāh manifests Himself in you somehow. This is why he made me so much in need of you."

It is said that a group of *Ṣūfīs* visited Aḥmad al-Ghazālī (the brother of the famous Abū Hāmid). He had a young boy with him and there were some flowers present. Aḥmad was looking at the flowers and then looking at the boy, and so on. So the group of *Ṣūfīs* told Aḥmad: It seems we have ruined the moment. So he said: "Indeed." So all of those present yelled out of *wajd*.

I am not surprised at how this person took off the veil of chastity. I am surprised at the cattle that were present and did not condemn him for what he was doing. Unfortunately, *Sharīʿah* rules have become stale in the hearts of some.

Abū'l-Ṭayyib al-Ṭabarī said: I have been informed about this group of *Ṣūfīs* who listen to songs and gaze at beardless boys. Sometimes they would adorn these boys with makeup and nice clothes. They claim that this increases their belief because it causes them to contemplate the Creator's greatness. This is the worst form of following lusts, deceiving sound logic and going against good knowledge. Allāh said:

وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

"And in yourselves. Then will you not see?"
[*al-Dhāriyāt* (51): 21],

and said:

أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

"Then do they not look at the camels - how they are created?"

[*al-Ghāshiyah* (88): 17],

and said:

أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

"Do they not look into the realm of the heavens and the earth."

[*al-A'rāf* (7): 185]

They went against all of what Allāh has ordered, and committed that which Allāh forbade.

This group does all of this after eating delicious food. Had they eaten less, they would not have wanted to listen to songs or to gaze.

Abū'l-Ṭayyib said: Some of them said poetry about the effect of songs on them (poetry):

"Do you remember the time when we gathered
to listen to good songs until the morning?
The cup of singing rotated among us
causing all of us to become drunk without rest,
You could only see people in ecstasy out of happiness,
and happiness was alert,
When the man full of lust answered the call of playfulness:
Come to success,
All we owned were our hearts;
we gave them away for some nice gazes."

If this is what listening does to them, then how could it result in anything good?

Ibn 'Aqīl said: "The claim of not being affected by looking at (unlawful) pretty images is not worth anything. Sharī'ah was general (in

forbidding gazing at unlawful pretty images) without distinguishing between one person and another.

And verses from the Qur'ān oppose this notion. Allāh said:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

> "Tell the believing men to reduce [some] of their vision and guard their private parts."
>
> [*al-Nūr* (24): 30]

and He said:

أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

> "Then do they not look at the camels - how they are created? And at the sky - how it is raised? And at the mountains - how they are erected?"
>
> [*al-Ghāshiyah* (88): 17-19]

Allāh only encouraged us to look at things that cause no lust, yet result in wisdom. We are not to stare at things that cause lust, because there is no wisdom gained from staring at them. This is why Allāh never sent a female as a messenger, nor did He allow for a woman to be a judge, *imām* or a *mu'adhin*. This is because a woman will always be desired.

Those who claim that they find wisdom when gazing at pretty faces and those who claim that they have a nature that is different than others, must be considered liars. This is from the devil's deception.

v. The fifth category: those who accompany beardless boys re-

> strain themselves from immorality in the belief that this is warring against the lower nature, little do they know that accompanying them and looking at them lustfully is a sin. This is one the reprehensible practices of the *Ṣūfīs*.

Early *Ṣūfīs* were not of this opinion, some however, asserted that they were, offering as evidence some verses that which had been recited by Abū 'Alī al-Rūthabārī:

> "I make my eye wonder in the gardens of pretty things,
> But prevent my soul from evil deeds,
> And so the burdens of love which I sustain
> Would split a mountain solid rock in twain."

We shall presently give the story of Yūsuf Ibn al-Ḥusayn and how he said: 'A hundred times did I vow to my Lord that I would not keep company with the young, and violated my vow by reason of straight forms and languishing glance.'

These are people whom Iblīs found himself incapable of dragging into immoral conduct, so he won their approval of its commencements, in consequence of which they eagerly indulged in the pleasure of gazing (*al-naẓr*), companionship (*al-ṣuḥba*) and talking (*al-muḥādatha*) [to beardless boys], only resolved to resist their lower nature by keeping it from sin. If they truly claimed to have succeeded therein, still their hearts, which should have been occupied with Allāh and nothing else, were distracted, and the time wherein their hearts should have been exclusively engaged on what would profit them in the Hereafter was spent in struggle (*mujāhada*) with nature to restrain it from wrongdoing.

All of this is ignorance, and bad manners. Allāh has ordered us to lower the gaze because it is the path to a pure heart (*al-qalb*). This is

so the heart becomes dedicated to Allāh, free from impurities.

Their example is that of a person who approached a group of tigers that were not paying attention to him, but then began to provoke them to fight him. Then he tried to resist them. He is surely going to get hurt, if not killed.

Section One:
Struggling Against One's Own Self
(*mujāhada al-nafs*)

Some of them did well in struggling against their ownselves for a while, after which their resistance has weakened, and feeling tempted by their lower nature to immorality they abandon the accompanying of the beardless.

Abū Ḥamzah, said: I said to Muḥammad Ibn al-'Alā' al-Dimishqī, who was chief of the *Ṣūfis*, whom I had seen walking with a handsome youth for a time, but who afterwards parted from him: Why have you left that lad whom I used to see with you after having been so much attached to him and inclined towards him? I assure you, he replied; I parted from him with no ill-feeling or weariness of his society. Then why, I asked, have you done so? I found, he said, my heart suggesting to me, if we were by ourselves and he came near me, something which, were I to perpetrate it, would cause me to fall from Allāh's sight: For this reason I left him, out of reverence for Allāh and to keep myself from falling into temptation (*al-fitan*).

Section Two:
Repentance (*al-tauba*) and Excessive Crying (*aṭālah al-buqā'*)

Some of them have repented and wept long for having indulged their gaze (of beardless boys).

Khayr al-Nassāj said: I was with Umayyah Ibn Ṣāmit *al-Ṣūfī* when, having looked at a beardlesslad, he used to recite:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝٤

> "And He is with you wherever you are. And Allāh, of what you do, is Seeing."
>
> [*al-Ḥadīd* (57): 4]

Then he would say: Where could one escape from Allāh's prison? He is testing me to see if I will gaze at this boy. It (gazing) is like a flame that fell on some dry wood on a windy day. It will leave nothing unburnt. I seek refuge with Allāh from this harm that my eyes have brought. I was worried that I would not become free from it or its sin, even if I were to perform the good deeds performed by seventy righteous persons.

Then he cried profusely until he almost died, and said while crying: O my sight! I will keep you occupied with crying so you would not resort to anything harmful.

Section Three:

Crying Out of Excessive Love (*shida al-muḥabba*) [with beardless men]

Some of them have been convulsed with sickness because of how much they became in love (with beardless boys).

Abū Ḥamzah *al-Ṣūfi* said: ʻAbdullāh Ibn Mūsā was one of the chief and most eminent *Ṣūfis*. Looking; one day at a handsome lad in a street he was overcome and went mad with ardent love. Every day he would stand in his path in order to see him coming and going. His infatuation continued so long that ultimately he became so emaciated that he could not move. He was unable to walk a step. One day I went to visit him and said to him: Abū Muḥammad, what has happened to you, and what is it that has brought you to your present condition? Various things, he replied, with which Allāh has been trying me, and which I have not the strength to endure. Many an offence which a man thinks light is with Allāh of the utmost gravity. One who exposes himself to seeing what is forbidden deserves a long illness. Then he wept. Why, I asked, are you weeping? I fear, he replied, that I shall suffer long in Hell. I left him, pitying the misery in which I saw him.

And Muḥammad Ibn ʻAbdullāh al-Ashʻath al-Dimishqī having looked at handsome boy once, fainted. He was carried to his house, and so chronic was his ailment that it paralysed his feet, and for a long time he was unable to stand on them. We visited him repeatedly, to ask how he was, and what had happened to him; but he declined to tell us his story and the cause of his illness. People; however, were talking about his glance. Hearing of this, the boy paid him a visit; the man brightened up, moved, smiled in the boy's face, and was cheered by the sight of him. The boy then repeated his visits till the man was able to stand on his feet, recovered. The boy

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asked the man to accompany him to his dwelling, but this he refused to do. The boy besought me to ask him to come to his house for a change, which I did, but he refused. I asked the shaikh what was his objection and he replied: I am not immune from temptation (*al-fitan*), nor safe from falling into it. I fear to fall for the devil's trap, to commit a sin and become one of the losers.

Section Four:
Committing Suicide out of Fear from Falling into Sin (*al-fāḥisha*)

Some of them, having contemplated a sin (*al-fāḥisha*), have put an end to themselves.

Al-Ḥusayn Ibn Muḥammad al-Dāmighānī said: A Persian Ṣūfī of high rank, became lustful for a youngster, and was unable to restrain his soul from tempting him to commit a sin (*al-fāḥisha*). He was however mindful of Allāh, and repented of his evil thought. His house was on an eminence with a lake behind it. Overcome by remorse, so he jumped from the top of his house into the sea reciting:

فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ

"So repent to your Creator and kill yourselves."
[*al-Baqarah* (2): 54]

He drowned in the sea.

Consider at how Iblīs gradually encouraged this poor *Ṣūfī* to gaze at this boy until he became in love with him. Then enticed him to commit a sin with him. And when he refused to do so, and finally urged him to kill himself. This man may not have been held accountable for his evil thought because it did not result in action. He

(ﷺ) said: "People of my nation will not be held accountable for the thoughts of their minds (without acting upon it)."[215]

Then the man regretted his thought, and *"regret is repentance"*[216]

Iblīs made him believe that full repentance required that he is to kill himself. The Children of Israel were ordered to do so by Allāh's order: *"So repent to your Creator and kill yourselves"*, whereas we have been forbidden to do so by Allāh's prohibition: *"Do not kill yourselves."* so he committed a major sin.

The Prophet (ﷺ) said: "Who kills himself by throwing himself from a cliff will repeatedly do so in the hell fire for eternity."[217]

There have been cases in which a man, being separated from his beloved, has put him to death.

I have been told that there was a *Ṣūfī* in a monastery in Baghdād who had a boy living in the same house. The *Ṣūfī* man was condemned for having a boy living with him. The *Ṣūfī* thereupon went to the boy's room with a knife, killed him, and sat next to him crying. The people of the monastery came and seeing this asked what had happened, and the *Ṣūfī* confessed to the killing the boy. Being brought before police he repeated the confession. The boy's father came weeping and the *Ṣūfī* sat weeping also and said to the father: 'Why did you not make me his ransom.' The boy's father forgave the killer. Later the *Ṣūfī* continued to visit the boy's grave.

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[215] Bukhārī 11/478 and Muslim #127.

[216] This was authentically reported by the Prophet (ﷺ).

[217] Bukhārī 10/261 and Muslim #109.

Section Five:

Getting Too Close to the Sin to the Point of Falling into it

Some having approached temptation (*al-fitnah*) have fallen into it, getting no profit from their profession of patience (*al-ṣabr*) and striving (*al-mujāhada*).

Idrīs Ibn Idrīs said: 'I witnessed in Egypt certain Ṣūfis who had with them a beardless boy who sang to them. One of the Ṣūfis was overcome by his feelings, and not knowing what to do said: 'My friend, say, '*Lā Ilāha Illa Allāh.*' The boy said it. The Ṣūfi said: 'I must kiss the mouth that has said: '*Lā Ilāha Illa Allāh.*"

vi. The sixth category: Those who did not intend to accompany beardless boys. Instead, beardless boys decided to join them, and Iblīs encourages them to accept them as part of their group in order not to deprive them from doing good deeds.

Then they continued to stare at the boys until they fell into temptation is aroused in their hearts till Satan gets what he can out of them. Often times they rely on their piety, and Satan so seduces them that he involves them in the worst sins.

They should not expose themselves to temptation and associating with persons in whose company they are not immune from it.

vii. The seventh category: Those who were aware that (lustfully) gazing at beardless boys was a sin, but were unable to resist doing so.

Yūsuf Ibn al-Ḥusayn said: "Whatever you see me do, do the like,

except associating with boys, for that is the most terrible of temptations. More than a hundred times have I vowed to my Lord that I would associate with no lad, but the beauty of the cheek, the erectness of the stature, and wide eyes have caused me to break my vow, yet Allāh has never had to question me concerning any sin committed with them."

This sentiment was expressed in verses:

'The rose of the cheek and the eye that appeals,
The teeth which the lip like camellias reveals,
The locks which no ordered arrangement arrests
As they circle the head, the pomegranate-like breasts
Have left me a victim subdued by the fair,
And that is the cause of the name which I bear.'

This man has exposed himself when Allāh has kept his affair a secret. He openly said that each time he is tempted he breaks his previous repentance (*al-tauba*). What has become of the *Ṣūfis* (*al-taṣawwuf*) resolve of struggling against one's self?

This man thought that committing sodomy was the only sin he could have committed; had he possessed any knowledge he would have known that association with them and gazing on them are sinful. Look at what ignorance does to people.

Section Six:
The Benefit of Having Knowledge and the Danger of Gazing

Everyone who lacks knowledge will become confused. And he who gains knowledge but does not act upon it will become even more confused. He who adheres to the Islāmic etiquettes of

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

"Tell the believing men to lower their gaze"
[*al-Nūr* (24): 30]

is secure at the start from what will ultimately prove difficult. Islām forbids from accompanying beardless boys, and so did scholars:

'Umar Ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) said: 'The danger to a scholar from a beardless boy is greater than that from a wild beast.'

Al-Ḥasan Ibn Dhakwān said: 'Sit not with the sons of the wealthy, for they have forms like those of women, and are more tempting (*al-fitnah*) than virgins.'

And Abū'l-Sā'ib said: 'I fear more for a worshiper (*'ābid*) from a lad than from seventy virgins.'

Abū 'Alī al-Rudhbārī said: 'I heard Junayd say: A man came to Aḥmad Ibn Ḥanbal accompanied by a handsome boy.' Aḥmad asked who he was. The man said: 'My son.' Aḥmad said: 'Do not bring him with you next time.' When the man rose to go it was said about him. 'Allāh prosper the Shaikh! He (the visitor) is a virtuous man, and his son even more so.' Aḥmad replied: 'Their virtue does not affect our purpose in this matter. My conduct is that which I have

seen my shaikhs observe, and the same as they told us of their predecessors (*Salaf*).'

Bishr Ibn al-Ḥārith said: 'Beware of these young boys.'

Abū Manṣūr 'Abdu'l-Qādir Ibn Ṭāhir said: 'Whoever accompanies youngsters will fall into evil ways.'

Abū Abdu'l-Raḥmān al-Sulamī said: A saying of Muẓaffar al-Qarmīsīnī said: 'Whoever accompanies youngsters on a basis of virtue and good counsel, still this leads to affliction. How much more so if one accompanies them without such a basis?'

Section Seven:
Avoiding Beardless Men

The Salaf went to extremes in avoiding the company of the beardless.

'Aṭā' Ibn Muslim said: Sufyān would not allow any beardless to sit with him.

Yaḥyā Ibn Ma'īn said: No beardless has aspired to become my companion.

'Abdullāh Ibn al-Mubārak said: Once when Sufyān al-Thawrī had entered the bath there entered after him a handsome boy. Sufyān bade them remove him, saying: I see one devil accompanying each woman, but see a dozen or so accompanying each young boy.

Abū 'Alī al-Rudhbārī said: 'I was asked by Abū'l-'Abbās Aḥmad from which the contemporary *Ṣūfis* had got their practice of associ-

ating with boys. I said to him: 'You, know more about them than I do; in many cases the association is harmless.' He replied: 'That is not so, we have seen people stronger in faith (*īmān*) than they are, when they see a boy approach, fleeing like fugitives from a battle-field. Truly, the danger and the error is in abundance!'

Section Eight:
Accompanying Young Boys

Accompanying young boys is one of Iblīs's strongest ropes by which he captures the *Ṣūfīs*.

Yūsuf Ibn al-Ḥusayn said: 'I have studied people's misfortunes, and learned from where they have been assailed; and I find the misfortune of the Ṣūfīs is to be in their association with the young, and politeness to women.'

Section Nine:
The Punishment which follows Gazing on the Beardless

It is recorded that Abū 'Abdullāh Ibn al-Jalā' said: 'I was gazing on a handsome Christian boy, when Abū 'Abdullāh al-Balkhī passed by, and asked me why I was standing. I said: O Uncle, do you not see this figure? How can it be punished with Hellfire? He slapped me between the shoulders, saying: You will experience the consequences of this, though it may be after a time. I experienced the consequence after forty years, in forgetting the entire Qur'ān.'

I have gone into great detail discussing this issue because it is the source of widespread mischief among most of them. If anyone wants further details about it, matters connected with letting one's

gaze wander and other incitements to passion (*asbāb al-hawā*), let him consult my work called *"Dhamm al-Hawā"*, where he will find all that he can desire about it.

[11:11]
Devil's Deception of the *Ṣūfis* in their Profession of Reliance (*al-tawakkul*), their Rejection of Means and Carelessness of Wealth

Dhū'l-Nūn al-Misrī said: I traveled for many years but only experienced true reliance (*al-tawakkul*) once. I was on a boat. It crashed and I fell into the water. I held to a piece of wood. Then I thought to myself: If Allāh wanted for you to drown, then what would this piece of wood help? I let go of the piece of wood, and floated on the water until I reached the shore.

Abū Ya'qūb al-Zayyāt was asked about reliance, so he took a *dirham* that was in his pocket and gave it away, then he discussed reliance (*al-tawakkul*) and said: I was ashamed to reply to you while anything was in my possession.

I would observe that lack of knowledge is the cause of this confusion. Had these people known the true character of reliance (*al-tawakkul*) they would have been aware that there is no contradiction between it and means. *Reliance (al-tawakkul) implies that the heart should lean on Allāh alone. This is not inconsistent with the motion of the body in attaching itself to means*, nor with the hoarding of wealth. Allāh said:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

> "And do not give the weak-minded your property, which Allāh has made a means of sustenance for you."
>
> [*al-Nisā'* (4): 5]

i.e., maintenance for your bodies. And the Prophet (ﷺ) said: "Good wealth is good for a righteous man."[218]

And he (ﷺ) said: "It is better for you to leave behind your heirs wealth than that you should leave them in want, begging of people."[219]

Know, too, that He Who enjoined reliance (*al-tawakkul*) also enjoined caution, saying:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ

"O you who have believed, take your precaution."
[*al-Nisā'* (4): 71]

And He said:

وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ

"And make ready against them all you can of power"
[*al-Anfāl* (8): 60]

And said:

أَسْرِ بِعِبَادِى

"Travel by night with my servants"
[*Ṭāhā* (20): 77]

And Anas Ibn Mālik (*raḍiyAllāhu 'anhu*) said: A man entered the *Masjid* while leaving his camel outside untied. He said: I have left it untied and I am relying on Allāh. The Prophet (ﷺ) commented: "Tie it and then rely (*tawakkul*)."[220]

[218] *Musnad* Aḥmad 4/197.

[219] Bukhārī 5/363 and Muslim #1628.

[220] Tirmidhī #2519, and Abū Nu'aym in *al-Ḥilyah*, 8/390.

Sufyān Ibn 'Uyaynah said: The explanation of reliance (*al-tawakkul*) is that a man should accept that which happens to him.

Ibn 'Aqīl said: Some people think that precaution and safeguarding are inconsistent with reliance, and that reliance means neglect of consequences and abandonment of caution. Those who are well informed hold this to be incompetence and negligence, earning the censure and condemnation of the intelligent.

Allāh only ordered us to have reliance after adopting all means of precaution. He said:

وَشَاوِرْهُمْ فِي ٱلْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ

> "And consult them in the matter. And when you have decided, then rely upon Allah"
>
> [*Āl-'Imrān* (3): 159]

Had adherence to caution interfered with reliance, then Allāh would not have urged His Prophet (ﷺ) to in the words: "(وَشَاوِرْهُمْ فِي ٱلْأَمْرِ) - *and consult them in the matter*."

For what is consultation but taking such advice as will offer modes of guarding against the enemy? Nor was He satisfied with leaving precaution to their unaided judgment, but enjoined it as a practice even in prayer, which is the act of special rituals:

فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ

> "let a group of them stand [in prayer] with you and let them carry their arms."
>
> [*al-Nisā'* (4): 102]

And He pointed out the reason for this saying:

وَدَّ ٱلَّذِينَ
كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ
عَلَيْكُم مَّيْلَةً وَٰحِدَةً

"Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack."

[*al-Nisā'* (4): 102]

We should not say reliance is not the abandonment of precaution, but committing to Allāh in that which one has no control over. He (ﷺ) said: "Tie it and then rely (*tawakkul*)."

Had reliance meant abandonment of precaution, Allāh would have urged the best of His creatures, His Messenger (ﷺ), to do so during the most special of times, the time of prayer.

Al-Shāfi'ī was of the opinion that it is obligatory to carry arms at this time, due to the words: "(وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ) - *and let them carry their arms*."

Hence reliance does not contradict taking precaution, as indeed when Mūsā (*'alayhis-salām*) was told:

إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ

"the chiefs are taking counsel together about you, to kill you"

[*al-Qaṣaṣ* (28): 20];

He went away. Likewise our Prophet (ﷺ) went away from Makkah owing to his fear of those who took counsel against him, and to protect him. Abū Bakr (*raḍiyAllāhu 'anhu*) protected him (ﷺ) by seal-

ing the holes that were in the cave.

The [early Muslims] took proper cautions, and then sought reliance. So too in the matter of caution Allāh says:

لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ

"Do not relate your vision to your brothers."
[*Yusūf* (12): 5],

and said:

لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ

"Do not enter from one gate"
[*Yusūf* (12): 67],

and He said:

فَٱمْشُوا۟ فِى مَنَاكِبِهَا

"so walk among its slopes"
[*al-Mulk* (67): 15]

Remember that making a physical motion to ward off harm is a form of utilizing Allāh's bounty, and just as Allāh wishes His manifest bounty to be displayed, so He desires the display of those which He has entrusted to us; so there is no sense in not using Allāh's bounties on you and then asking Him for other bounties. We must utilize the bounties which He has blessed us with, and then seek what is with Him.

Allāh has provided birds and beasts with equipment and weapons for averting evil, such as talons, beaks, and fangs, whereas for man He has created intelligence which leads him to bear arms, and guides him to fortify himself with buildings and shields.

Whoever renders Allāh's bounty ineffective by neglecting caution has rendered His wisdom ineffective, like one who discards food and medication and dies of hunger or disease.

No one is more stupid than the man who, while claiming intelligence and knowledge, surrenders to misfortune. Assuredly the limbs of the reliant should be engaged in earning, while his heart is tranquil, committed to the will of Allāh whether He gives or withholds. For his sole assurance is that Allāh controls with wisdom and benevolent purpose.

Often indeed have the incompetent been persuaded by their incompetence and had it suggested to them by their minds that negligence is reliance, being as mistaken as one who believes recklessness is a form of bravery, and cowardliness is a form of self-restraint.

If anyone says, How am I to take precaution when things are destined (*al-qadr*)? He may be answered: How can you fail to take precaution when the author of destiny enjoins it? He who preordained is the One who enjoined. Allāh says,

وَخُذُوا حِذْرَكُمْ

"Take precaution."

[*al-Nisā'* (4): 102]

Section One:
Reliance is Consistent with Seeking Sustenance

Iblīs decieved many of them into the belief that reliance is inconsistent with seeking sustenance.

Sahl Ibn 'Abdullāh al-Tasturī said: Whoever condemns reliance then he condemns *īmān*, and he who condemns seeking sustenance, then he condemns the Sunnah.

A man asked Abū 'Abdullāh Ibn Sālim: Are we required to seek sustenance or to have reliance? He said: Reliance was the condition of the Messenger of Allāh (ﷺ), and seeking sustenance was from his Sunnah; he only enjoined sustenance on one who was too weak for reliance, and had fallen below the stage of perfection which was the Messenger of Allāh (ﷺ). One who is too weak for the condition of reliance, which was that of the Messenger of Allāh (ﷺ), is permitted to earn his sustenance, that he may not fall below the stage of his (ﷺ) Sunnah and condition.

Yūsuf Ibn al-Ḥusayn said: "If you see a disciple who is too occupied with gaining sustenance then know that nothing good will come out of him."

These people who do not understand the meaning of reliance and suppose that it is refraining from earning sustenance and keeping the limbs inactive. We have clarified that *reliance is an action of the heart which does not contradict the actions of the limbs.*

If all of those who attempt to gain sustenance did not have proper reliance, then Prophets would not have been people with reliance.

Abū Bakr, 'Uthmān, 'Abdu'l-Raḥmān Ibn 'Awf and 'Ṭalḥah (*raḍiyAllāhu 'anhum*) used to all sell clothes, so too were Muḥammad Ibn Sīrīn and Maymūn Ibn Mahrān.

Al-Zubayr Ibn al-'Awwān, 'Amr Ibn al-'Ās and 'Āmir Ibn Kurayz were apparel-makers, so too was Abū Hanīfah.

Sa'd Ibn Abī Waqqās (*raḍiyAllāhu 'anhu*) used to sharpen arrows.

And 'Uthmān Ibn 'Ṭalḥah (*raḍiyAllāhu 'anhu*) used to sew clothes.

Members of the Salaf used to work to earn a living.

When Abū Bakr (*raḍiyAllāhu 'anhu*) was appointed as Khalīfah, they wanted to give him a salary of two thousand. He said: Increase my salary. I have a family, and you have preoccupied me from my trade. So they increased it by five hundred.

If asked the *Ṣūfīs*: From where shall I feed my family? they would respond: You have committed *shirk*! Likewise if they were asked about a man who went to business, they would say: He does not have reliance (*al-tawakkul*) nor convinced (*al-yaqīn*). All this is due to their ignorance of the sense of reliance and conviction.

Most of them either beg for money, or send their servants with a container to beg for them. Or they also sit in their tents knowing that people will come to donate to them.

Sa'īd Ibn al-Musayyab used to say: He who stays at the *masjid*, stops trading and receives what comes to him is a persistent beggar.

Section Second:
The *Salaf* used to order others to Seek Sustenance

'Umar Ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) said: O poor people! Raise your heads, the path has become clear, race with one another in good works, and be not a burden on the Muslims.

And whenever 'Umar Ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) saw a lad who pleased him he would ask whether he had any trade; if the reply was in the negative, 'Umar would say: He has sunk in my eyes.

Abū'l-Qāsim Ibn al-Khuttalī said: I asked Aḥmad Ibn Ḥanbal: What say you of a man who sits in his house or in his *masjid*, saying: I am not going to do anything, I am waiting for my sustenance to reach me. Aḥmad replied: Such a man is an ignorant person. Have you not heard the words of the Prophet (ﷺ)? "Allāh set my sustenance under the shadow of my spear."

And there is the other ḥadīth discussing how birds leave their nests in the morning with small bellies seeking sustenance.[221] Allāh said:

وَءَاخَرُونَ يَضْرِبُونَ فِي ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ

"Others traveling throughout the land seeking [something] of the bounty of Allah."

[*al-Muzzammil* (73): 20],

and He said:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ

[221] *Musnad* Aḥmad 1/52 and Ibn Mājah #4174, and it is authentic.

> "There is no blame upon you for seeking bounty from your Lord"
>
> [*al-Baqarah* (2): 198]

The Companions of the Prophet (ﷺ) used to trade by land and sea and used to cultivate their palm trees. They are our role models.

A man once asked Aḥmad: I wish to make the pilgrimage in reliance, Aḥmad replied: Then make it apart from any caravan. The man said: No. Then Aḥmad said: Your reliance is on other people's pockets.

Abū Bakr al-Marwazī said: I said to Abū 'Abdullāh (Aḥmad Ibn Ḥanbal): What do you think of those who claim to have reliance, they do nothing and say: Allāh will provide our sustenance? He replied: That is an evil saying: Has not Allāh said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ
فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ

> "O you who have believed, when [the adhān] is called for the prayer on the day of *Jumu'ah* [Friday], then proceed to the remembrance of Allāh and leave trade."
>
> [*al-Jumu'ah* (62): 9]

And if these people were given something that someone has gained from working, why do they accept it?!

Muḥammad Ibn Ṣāliḥ (son of Aḥmad Ibn Ḥanbal) said: My father was asked in my presence about people who did no work saying they relied. He said they were innovators.

Ibn 'Aqīl said: Adopting the means does not go against reliance, because to think that one can reach a rank superior then that of the

Prophets is an attack against religion. When Mūsā (*'alayhis-salām*) was told:

إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ

> "the chiefs are taking counsel together about you, to kill you"
>
> [*al-Qaṣaṣ* (28): 20]

He (*'alayhis-salām*) left the city, when he became hungry, and when he needed to get married, and he worked (for his father in-law) for eight years. Allāh said:

فَٱمْشُوا۟ فِى مَنَاكِبِهَا

> "so walk among its slopes"
>
> [*al-Mulk* (67): 15]

This is because seeking sustenance is a form of utilizing Allāh's bounties. So use what Allāh has given you, then ask for what He has.

Some people decline to earn finding it too hard, and are confronted with two evil alternatives: either the ruin of their families, involving the violation of their duties, or the fine profession of reliance, inducing the earners to have pity on them and make presents to them at the expense of their own families.

Now this is a wickedness to which only the evil-minded are liable. The true man is one who does not throw away the jewel with which Allāh has entrusted him in order to indulge in idleness or to win a title of honour among the ignorant.

For Allāh, when denying a man wealth, still provides him with a jewel which will enable him to procure worldly prosperity owing to its being in request.

Section Three:
Their Arguments in Support for Not Gaining Sustenance

They have resorted to many weak arguments: One is that: Our sustenance will reach us one way or another!

This is a horrible argument. If a person did not perform worship rituals and said: "My worship will not change my predestined final place: Heaven or Hell," then we would say: this means that we should not adhere to any of Allāh's orders. Even Ādam (*'alayhis-salām*) could use this as an excuse for not leaving heaven.

I have only done what was decreed for me. *It is well- known that we are held responsible for the command, not for destiny (al-qadr).*

Others say: Nothing around us is lawful. So from where must we seek lawful sustenance?

These are the words of an ignorant person. This is because there will always be lawful sustenance. He (ﷺ) said: "The Lawful is clear, and the unlawful is clear."[222]

They only use this as an excuse for their laziness.

Another one of their excuses is that they say: If we work, then we will support oppressors and wrongdoers.

Ibrāhīm al-Khawwāṣ said: "I sought for something lawful everywhere, even in fishing. So I took a rod and attached a line to it, sat on the bank and threw my hook. A fish leaped to it, which I threw on

[222] Bukhārī 1/117 and Muslim #1599.

the ground. I made a second cast with the same result, and was making a third when I was slapped on the back by an unknown hand, for I saw no one. And I heard a voice saying: You have got no sustenance without aiming at and slaying one who makes mention of Us. He said: So I broke my fishing rod, cut my net, and left."

The chain of narrators of this story included untrustworthy narrators. Even were it to be authentic, the slapping and voice were those of the devil. Allāh made fishing lawful, so He would never punish those who fish. How then could He have said to the man, "You aim at and slay one who makes mention of Us," when He has given permission for such slaughter? If we were to refrain from hunting and slaughtering animals because they mention Allāh, we would have nothing nourishing to eat.

Refraining from fishing and slaughtering animals is from the Brahman Hindu doctrine. So just look at what ignorance does to people, and look at how Iblīs operates.

[11:12]
Devil's Deception of *Ṣūfis* in Matters of Refraining from Medical Treatment

Scholars agree that seeking medical treatment is lawful. Some scholars were of the opinion that it is better to avoid medication. Therefore, we should not pay attention to anyone else's opinion. Scholars have agreed that medication does not contradict *tawakkul*.

Allāh's Messenger (ﷺ) sought medication and ordered us to do so as well. And neither he (ﷺ) nor his followers contradicted *tawakkul*.

He (ﷺ) allowed for a person who is in the state of *iḥrām* and suf-

fers from an eye ache to bandage his eye.[223]

Ibn Jarīr al-Ṭabarī said: This ḥadīth is proof that stupid *Ṣūfīs* are in error when believing that medication contradicts reliance, because we are ordered to seek recovery from Him who controls harm and benefit.

Medication is not a declaration of discontent with Allāh's decree. A hungry person seeks food and no one considers this to be objecting of Allāh's destiny. He (the Mighty and the Majestic) brought down a cure for every disease, except death.[224]

Allāh could have people in no need for medication or food. But He created them needy of medication and food, in order for them to seek them.

And Allāh is the One Who Guides.

[223] Muslim 2/863.

[224] Bukhārī 10/143.

[11:13]

Devil's Deception of the *Ṣūfīs* in Abandoning Friday Prayers (*al-Jumuʿah*), Prayers in Congregation (*al-Jamāʿah*), and Resorting to Seclusion (*al-ʿuzla*) and Loneliness (*al-wiḥda*)

The Salaf used to prefer loneliness (*al-wiḥda*) and seclusion (*al-ʿuzla*) because they wanted to dedicate their times to seeking knowledge (*al-ʿilm*) and worship (*al-taʿabbad*). However, this did not prevent them from joining the Friday prayer (*al-Jumuʿah*) and congregation prayers (*al-Jamāʿah*), nor from visiting the sick, attending funeral prayers, and discharging duties. Instead, their seclusion (*al-ʿuzla*) was from evil and evildoers, and mixing with the idle.

Iblīs has deceived many of the *Ṣūfīs* (*al-mutaṣuwiffa*), some of whom isolate themselves on a mountain like monks, spending night and day in solitude, and missing the Friday prayer (*al-Jumuʿah*) and congregation prayers (*al-Jamāʿah*) and interacting with people of knowledge.

Most of them went into seclusion in hermitages, and so miss going to the *masjids*; they abandoned seeking sustenance and relaxed on comfortable beds.

Abū Ḥāmid al-Ghazālī said in his book *al-Iḥyā'*: "The purpose of meditation is to empty the heart, this can only happen when sitting in a dark place. If such a place is unavailable, then one could wrap himself with his coat or garment. He will then hear the voice of truth and witness the reverence of the presence of the Divine Being!"

Look at such arguments. I wonder how a learned scholar could say such things! How did he know that it is the voice of truth that

he will hear, and the reverence of the Divine Being is what he will witness?!

What guarantee has he that his sensations are not devilish insinuation (*al-wasāwis*) and false suggestions (*al-khayālāt al-fāsida*), for the phenomenon is one which is found in those who take a minimum of food, such persons being victims of melancholia.

A man, however, may be immune from illusions even in this condition, but if he covers himself with his garment and closes his eyes, this gives play to the thought (*khayālāt*) and the delusion (*auhām*), and he sees illusions which he supposes to be what has been told of the Divine Majesty.

We seek refuge with Allāh from false suggestions and devilish insinuation.

Abū 'Ubaydullāh al-Tasturī used to ask his wife on the first day of Ramadān to seal his room door with mud and to give him a piece of bread everyday through a hole in the wall. When the day of 'Īd came, she entered and found thirty pieces of bread in the room; he had neither eaten nor drunk nor prepared himself for prayer, remaining on one ablution to the end of the month.

In my opinion, this story is far from the truth for two reasons:

First: It is impossible for a person not to lose his ablution for an entire month, either by sleeping, urinating, defaecating or breaking wind.

Second: It is not permissible for a Muslim not to perform the Friday prayer (*al-Jumu'ah*) and congregation prayers (*al-Jamā'ah*), *which are duties that he may not neglect.*

If the story is really true, then the devil could not have decieved the man more thoroughly.

Abū'l-Ḥasan al-Būshanjī was reprimanded several times for not attending the Friday prayer and congregation prayers. He used to respond: Blessings (*al-baraka*) are gained from attending the congregation prayers, but safety (*al-salāma*) is in seclusion (*al-'uzla*).

[11:14]
The Devil's Deception on *Ṣūfīs* in Acting Humble and Lowering their Heads

When fear (*al-kawf*) settles in the heart, it produces external humility (*khushū'*). A person becomes humble and well-mannered. However, the *Salaf* were keen on hiding such manifestations.

Muḥammad Ibn Sīrīn used to laugh during the day and weep during the night.

In fact, we do not encourage a scholar to behave freely while in the company of common people, for that will annoy them.

'Alī (*raḍiyAllāhu 'anhu*) said: If you discuss knowledge, and do not mingle them with laughter. Otherwise hearts will not accept it.

This is not considered showing off (*riyā'*), since the minds of the common people are not large enough to interpret the scholars intentions when he indulges in permissible things; he ought to confront them with silence (*al-ṣamt*) and strict etiquette (*al-ādab*).

What is disliked is to pretend to have humility, pretending to weep, and constantly lowering the head in order to present the appearance

of asceticism (*al-zuhd*), putting oneself in the way of being greeted and having one's hand kissed and perhaps being asked by someone to make *du'ā'* for him. He, in turn, raises his hands and makes *du'ā'* as if he were bringing down the answer to the prayer.

Ibrāhīm al-Nakh'ī was asked to make *du'ā'* for a group of people. He disliked this and responded harshly to those who asked him to do so.

Fear has led some *Ṣūfīs* to extreme humility (*al-dull*) and shame (*al-ḥiyā'*), so that they will not raise their heads to the sky. This is no virtue, since there is no humility (*khushū'*) superior to the humility of the Prophet (ﷺ).

In the Ṣaḥīḥ of Muslim, there is a ḥadīth according to which Abū Mūsā (*raḍiyAllāhu 'anhu*) said: "The Prophet (ﷺ) often used to raise his head to the sky."

We learn from this that it is encouraged to look to the sky in order to take warning from its signs.

Allāh said:

أفلم ينظروا إلى السماء فوقهم كيف بنينها وزينها
وما لها من فروج ٦

"Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts?"
[*Qāf* (50): 6]

and said:

قل انظروا ماذا في السموات والأرض

"Say: "Observe what is in the heavens and earth.""
[*Yūnus* (10): 101]

Had these people known that raising their heads and lowering them is the same with respect to showing shyness from Allāh; they would not have done so. Iblīs has no other occupation than making play of the ignorant. He keeps his distance from the scholars, of whom he is greatly afraid, as they know what he is about and are on their guard against his cunning.

Abū Salamah Ibn 'Abdu'l-Raḥmān said: The Companions did not act as if they were dead. They used to recite poems to each other at their assemblies, and narrate stories from the days of *Jāhilīyyah.* But whenever any of them would be in a situation where they are asked to compromise on matters of their religion, he eyes would roll as if he turned mad.

'Umar Ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) saw a youth walking with his head down, so he told him: "Raise your head, for humility does not go beyond what is in the heart; if anyone makes a display of more humility than is in his heart, he only exhibits hypocrisy (*nifāq*) added to hypocrisy.

Kulayb al-Juramī told 'Abdu'l-Raḥmān Ibn al-Aswad when he saw him walking with humility very close to the wall, and he inclined his head slightly and said to him: Why do you walk keeping close to the wall? By Allāh! 'Umar used to step hard on the ground when walking, and used to talk with a powerful voice.

The Salaf used to conceal their condition, and their practice was to avoid hypocrisy.

We have mentioned that Ayyub al-Sakhtīyanī used to wear a long

robe to conceal his condition.

Sufyān al-Thawrī used to say: "I take no account of any actions that I do in the open."

Once he told a friend of his who was praying: "How brave are you?! You are praying while people are looking at you."

Abū Umāmah passed by a man prostrating, so he said: "What fine prostration, had it been in your home!"

And al-Shāfiʿī used to say (in poetry):

> Quit those who in your presence are devout,
> But turn to wolves when no one is about.

[11:15]
Devil's Deception of *Ṣūfīs* in the Matter of Refraining from Marriage

Marriage is an obligation for he who fears falling into immorality and where there is no such danger it is a firm (*mu'akkada*) Sunnah by most scholars.

In the view of Abū Hanīfah and Aḥmad Ibn Ḥanbal, marriage is superior that all voluntary acts, since it is the means for the procreation of children.

He (ﷺ) said: "Marry a woman who is fertile and pleasant, for I will take pride in your large numbers on Judgment Day."[225]

[225] Abū Dawūd 6/47, al-Nasā'ī 6/65 and Ibn Ḥibbān #1229.

And Sa'd Ibn Abī Waqqāṣ (*raḍiyAllāhu 'anhu*) said: Allāh's Messenger (ﷺ) rejected 'Uthmān Ibn Maḍh'ūn's request of celibacy. Had he (ﷺ) given permission for it, we would have castrated ourselves

Anas Ibn Mālik (*raḍiyAllāhu 'anhu*) said: Three people came to the houses of the wives of the Prophet (ﷺ) asking about the worship of the Prophet (ﷺ). When they were told, it was as if they regarded it as too little. They said: Who are we in comparison to the Prophet (ﷺ)? Allāh has forgiven his past and future sins. One of them said: As for me, I will pray all night forever. Another said: I shall fast all my life and never break my fast. The third said: I shall keep away from women and never get married. Thereupon the Messenger of Allāh (ﷺ), after praising Allāh said: "Are you the ones who said such and such? By Allāh, I am the one who fears Allāh the most among you and I am the most pious, but I fast and I break my fast, I pray and I sleep, and I marry women. Whoever turns away from my Sunnah is not of me."[226]

Aḥmad Ibn Hanbal said: "Celibacy has no part in Islam. The Prophet (ﷺ) married fourteen wives, nine of who survived him."

He also said: If people did not get married, they would not have gone to battle, or performed pilgrimage. Allāh's Messenger (ﷺ) used to encourage getting married despite poverty. He used to forbid from celibacy. So whoever does not adhere to the Messenger's Sunnah is not on the right path.

[Prophet] Ya'qūb (*'alayhis-salām*) got married during his sorrows and had children. And our Prophet (ﷺ) said: "Women have been endeared to me."[227]

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[226] Bukhārī 11/4 and Muslim #1401.

[227] *Musnad* Aḥmad 3/128 and al-Nasā'ī #3939.

Section One
Criticism of the path (*al-masālik*) of the *Ṣūfīs* in the Matter of Celibacy

Iblīs deceived many of the *Ṣūfīs* and prevented their marrying. The earlier *Ṣūfīs* avoided marriage because they were too busy with worship. They believed marriage was a distraction from obeying Allāh. If those people had the desire to get married but did not marry, then they have put their bodies and faiths in jeopardy. And if they had no desire to get married then they have missed out on the reward.

In the Saḥiḥ of Bukhārī and Muslim, there is a ḥadīth of Abu Hurayrah (*raḍiyAllāhu ʿanhu*) according to which the Prophet (ﷺ) said: "Having intercourse (with one's wife) is a form of charity." They said: If one of us fulfils his desire, is there reward in that? He said: "Do you not see that if he does it in a *ḥarām* way he will have the burden of sin? So, if he does it in a *ḥalāl* way, he will have a reward for that."[228]

Some *Ṣūfīs* say that marriage involves expense, and earning is difficult. This is a plea for indulging the luxury of idleness.

Also in the Ṣaḥiḥ of Bukhārī and Muslim, there is a ḥadīth of Abū Hurayrah (*raḍiyAllāhu ʿanhu*) according to which the Prophet (ﷺ) said: "A *dīnār* you spend in Allah's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family."[229]

Others said marriage necessitates getting too attached to worldly

[228] Muslim #1006 on the authority of Abū Dharr

[229] Muslim #995 and not reported by Bukhārī.

matters. Abū Sulaymān al-Dārānī said: "If a man goes in search of knowledge to seek ḥadīth, or travels in the pursuit of livelihood, or gets married, he is inclined to the world."

How can a man fail to seek knowledge of ḥadīth, when "angels put their wings down out of respect to a seeker of knowledge"?![230]

And how can he fail to seek a livelihood, when 'Umar Ibn Al-Khaṭṭāb (*raḍiyAllāhu 'anhu*) said: I would prefer to die while seeking sustenance and not needing the welfare of others, than dying while fighting for Allāh's cause!

As for latter *Ṣūfis*, they only abstain from marriage in order so that people would say: "He is ascetic." The common people look with reverence, a *Ṣūfi* when he has no wife, saying, "He has never known a woman."

This is monasticism, which is contrary to our religion.

Abū Ḥāmid said: A disciple (*murīd*) must not occupy himself with marriage; for this will distract him from treading the path (*al-sulūk*). He will enjoy the company of his wife, and whoso finds comfort in any other than Allāh has his thoughts diverted from Allāh.

I am surprised at what he said! Do you suppose that he was unaware that a man who aims at keeping chaste and having issue, or keeping his wife chaste, by no means departs from the path (*al-sulūk*), or supposed that his natural finding of comfort in his wife is inconsistent with the comfort which the heart finds in obedience to Allāh? Allāh calls attention to the blessing which He has bestowed on His creatures when He says

[230] This was authentically reported by the Prophet (ﷺ). Ibn Mājah #226, al-Nasā'ī 1/98, Ibn Ḥibbān #79, Musnad Aḥmad 4/239 and others.

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً

> "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy."
>
> [*al-Rūm* (30): 21]

The Messenger (ﷺ) told Jābir (*raḍiyAllāhu 'anhu*): "Why don't you marry a virgin, who would be joyful towards you and you towards her."[231] Would the Prophet (ﷺ) indicate to him a course which would prevent his finding comfort in Allāh?!

Or did the Prophet (ﷺ) amused himself with his wives and raced with 'Ā'ishah (*raḍiyAllāhu 'anhā*) he was ceasing to find comfort in Allāh?!

All these sayings are examples of ignorance.

Section Two
Warning Against Celibacy

Know that if *Ṣūfī* youth do not get married, then they will end up with one of these three problems:

1. *First:* Getting ill due to lack of ejaculation. Such congestion is very harmful.

Abū Bakr Muḥammad Ibn Zakariyyā al-Rāzī said: "I know people who used to have a lot of sexual relations. They stopped having sex because of following certain philosophies. Their bodies became stale,

[231] Bukhārī 9/121 and Muslim 10/56.

and their movement became difficult. They began to suffer from depression, hallucination and indigestion. Their desire for food lessened. I know a man who stopped having sex and eventually lost his appetite. Every time he would eat something he would vomit. He went back to having sexual relations and all of these symptoms stopped."

2. *Second:* Those who were unable to stay away from having sexual relations, so they resorted to sin. They went after women and immersed themselves into things from which they wanted to escape in the first place.

3. *Third:* Those who deviated to accompanying young boys. Some people lost hope in having relations with women, so they resorted to accompanying beardless boys.

There are other *Ṣūfis* who get married but claim that they were not having sexual relations out of desire (*shahwa*). It is impossible for them not to have any sexual desires (*shahwa*). By getting married, they have followed the Sunnah.

Others got themselves castrated, and claimed that they did so out of shyness from Allāh. This is great foolishness because Allāh has gave men the advantage over women by having this tool (male private parts) that is necessary for generating offspring. Castration is a declaration that it is wrong to have these organs.

Also, castration does not completely eliminate sexual desires (*shahwa*), so they did not achieve their goal.

[11:16]
Devil's Deception of the *Ṣūfīs* in the Matter of Not having Children

Abū Sulaymān al-Dārānī said: "He who seeks having children is stupid. A child distracts from worldly things such as eating, sleeping or mating. A child also distracts from performing religious rituals."

This is a great error. Allāh wanted mankind to continue to exist on earth. But the lifespan of each human is too short, so Allāh gave us the desire to mate and breed. He also encouraged humans to breed:

وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ

"And marry the unmarried among you and the righteous."
[*al-Nūr* (24): 32]

All of the Prophets (*'alayhum-salām*) sought after having children:

رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ﴿٣٨﴾

"My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."
[*Āl-'Imrān* (3): 38]

and

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ
دُعَآءِ ﴿٤٠﴾

"My Lord, make me an establisher of prayer, and [many] from my descendants, our Lord, accept my supplication."
[*Ibrāhīm* (14): 40]

It was sexual relations that resulted in producing people the likes of al-Shāfi'ī and Aḥmad Ibn Ḥanbal. Such an act was better than one thousand years of worship.

Authentic reports have praised having relations with one's wife, spending on one's children and leaving children behind. So whoever chooses not to marry or to have children he has gone against the Sunnah and missed out on great reward.

Al-Junayd said: "Children are the punishment of acting upon lawful desires, so just imagine what would the punishment of acting upon unlawful desire?"

This is wrong. It is inappropriate to refer to something lawful as a punishment. No punishment results from doing something lawful, and only reward results from committing something that is encouraged (*mustahab*).

[11:17]
The Devil's Deception of the *Ṣūfis* in the Matter of Travel and (aimless) Wandering

Iblīs has deceived many of them into wandering to no particular place neither in seeking of knowledge (*'ilm*), most of them-going alone and taking no provision, claiming that this proceeding shows reliance (*al-tawakkul*). Thereby such a person miss out on many virtues (*faḍīla*) and many a duty (*farīḍa*), although he supposes that he is obeying Allāh and that he will thereby approach sainthood (*al-wilāyah*). *In fact, he is disobedient and acting in a manner contrary to the Sunnah of the Prophet* (ﷺ).

As for wandering with no fixed destination, the Prophet (ﷺ) forbade traversing the earth save in pursuit of some object.

It is recorded in Abū Dāwūd in his *Sunan*, in ḥadīth of Abū Umāmah that a man said: O Messenger of Allāh! Give me permission to travel the earth, to which the Prophet (ﷺ) replied: "The travelling of my community is *Jihād* in the Cause of Allāh."[232]

Isḥāq Ibn Ibrāhīm Ibn Hānī' related how when Aḥmad Ibn Hanbal was asked whether he preferred the devout traveller or the man who remained in a city, he replied that travelling had no part in Islām, neither was it the practice of Prophets (*al-nabiyīn*) or righteous (*al-ṣaliḥīn*).

Section One
Criticizing *Ṣūfīs* (aimless) Travelling

As for traveling alone, the Messenger (ﷺ) forbade from doing so.

A hadith going back to the great grandfather of 'Amr Ibn Shu'ayb, according to which the Prophet (ﷺ) said: "A lonely traveller is a devil. Two travellers are two devils. Three travellers make a caravan."[233]

Travelling at Night:
These people also walk alone at night. Yet the Prophet (ﷺ) forbade that. Ibn 'Umar (*raḍiyAllāhu 'anhumā*) said that the Prophet (ﷺ) said: "If people only knew the dangers on loneliness, then nobody would have travelled alone at night."[234]

Jābir Ibn 'Abdullāh (*raḍiyAllāhu 'anhumā*) said that the Prophet (ﷺ)

[232] Abū Dāwūd #2486, and *Mustadrak* al-Ḥākim 2/73.

[233] Abū Dāwūd #2607, Tirmidhī 1/314, and *Mustadrak* al-Ḥākim 2/102.

[234] Bukhārī #2998.

said: "Go out less when there are few people outside. Allāh disperses creatures of his."[235]

Some of them make travelling their occupation. Now travelling is not desired on its own account. The Prophet (ﷺ) said: "Travelling is a form of torment; so when one of you has accomplished the purpose of his journey, let him hasten to his family."[236]

So one who makes travelling his occupation combines waste of life with mental torment; both of which are wrong.

[11:18]
The Devil's Deception of *Ṣūfīs* in Travelling through the desert without provision

He convinced many of them to believe that proper reliance (*al-tawakkul*) required travelling without provision for the journey. We have previously discussed the error in this argument.

Ignorant *Ṣūfīs* do this a lot, and foolish story-tellers narrate this of them by way of eulogy, encouraging others to do the like.

Through the actions of such *Ṣūfīs* and the story-tellers eulogies mischief arises, *and the right path is concealed from the common people.*

Stories of this sort about them are numerous, and I will record a few.

Fatḥ al-Mauṣilī said: While I was travelling for pilgrimage, and when

[235] *Musnad* Aḥmad 3/306 and Bukhārī's *al-Adab al-Mufrad* #1234.

[236] Bukhārī 3/496 and Muslim #1927.

I was in the midst of the desert I found a young boy, not yet subject to the rules of religion. I hurried to catch up with him and asked him why he was alone. He told me: Many of those younger than me have died.

I said: You should walk faster to reach your destination.
He replied: All I have to do is to walk, and Allāh is responsible for getting me to my destination, have you not read the saying of Allāh:

وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ

> " And those who strive for Us - We will surely guide them to Our ways."
>
> [*al-Ankabūt* (29): 69]?

I said: Why do I not see with you any provision or mount?
He replied: My provision is my faith, and my feet are my mount.
I said: I am asking you about bread and water.
He replied: If one of your brethren or friends were to invite you to his house, would you think it proper to take food with you to eat in his house??!
I said: Would you like me to give you some food?
He replied: Leave me alone, He will give us food and water.

Fatḥ said: "I have neither seen a youngster with more reliance than him, nor an older man who was more ascetic than he."

This sort of story, causes mischief and lets it be supposed that such a procedure is right. A grown-up man will say: If a child can do this, it is yet more incumbent on me to do it. Neither am I so much surprised at the child as at the person who met him failing to teach him that what he was doing was reprehensible: He who has invited you (he should have said) ordered you to take provision, and indeed out of His property. Still great men have adopted this plan, and

small men still more.

A man asked Abū 'Abdullāh Ibn al-Jalā': What is your opinion of one who travels without provision? He said: This is the action of Allāh's people. Then he was asked: What if he dies? He said: Then let he who killed him pay the blood money.

This is the opinion of one who was ignorant of the rulings of Islām. For there is no difference among the scholars about the unlawfulness of entering the desert without provision, and that if a man does this and dies of hunger, he is disobedient to Allāh and deserves to enter Hell.

Similarly if he exposes himself to what is ordinarily fatal, since Allāh has made our lives a deposit with us; saying:

وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ

"And do not kill yourselves."

[*al-Nisā'* (4): 29]

It is enough that such a person defies Allāh's order:

And even if one who travels without provision did not violate this, still he would be disobeying the command of Allāh.

وَتَزَوَّدُوا۟

"And take provisions."

[*al-Baqarah* (2): 197]

Abū 'Abdullāh Ibn Khafīf said: "During my third journey out of Shīrāz I wandered in the desert by myself, and hunger which I suffered caused eight of my teeth to fall out, and so did all of my hair."

This man said this story to seek other's praise of his performance, when in fact he deserves to be condemned.

Abū Hamzah *al-Ṣūfī* said: "I feel embarrassed from Allāh to enter the desert well-fed, being a believer in reliance; lest my satiation should be provision that I had taken!"

I have already discussed such arguments and shown how these people suppose reliance to mean rejection of means. If this been true, then the Messenger (ﷺ) did not have proper reliance when he took provision on his way to the cave of *al-hirā*; likewise Mūsā (*'alayhis-salām*), when he sought for al-Khidr, took with him as provision a fish.[237] Similarly, the people of the cave did not have reliance because they took some money with them!

These people were too ignorant to understand the true meaning of reliance.

And Abū Ḥāmid looked for excuses for them. He said: "It is not permissible to enter a desert with no provision except with two conditions:

First: That the person tames himself not to eat for an entire week or so.

Second: To be able to eat from grass. It is unlikely for a person to travel for a week in a desert without coming across other people, or not to find some grass to eat."

The worst thing about this opinion is that it came from a scholar. The traveller may meet no one, may lose his way, or fall ill, so grass is not enough for him. Or again a person whom he meets may decline to give him food, or he may be confronted with one who will treat him unfairly. We have already discussed about isolation (*al-wiḥda*).

[237] See *al-Kahf* (18): 59-64

What is the motive for the endurance of these trials, supposing that the man counts upon the ordinary happening-meeting some individual, or to eat grass? What merit is therein such a condition, so that a man should risk his life for it? Where is man commanded to eat grass? *And which of the Salaf practised this?* It is as if these people want to compel Allāh to grant them sustenance while in the desert.

Do you not see how, when the people of Mūsā (*'alayhis-salām*) asked for some of its vegetables, cucumbers, garlic, lentils, and onions, Allāh revealed to Mūsā (*'alayhis-salām*):

اهْبِطُوا مِصْرًا

"Go down to Egypt"

[*al-Baqarah* (2): 61]

This was because vegetables were in the city (not the desert in which they were). So, these people are utterly mistaken in that they contradict the law (*al-shar'*) and sound logic (*al-'aql*), acting (*al-'amal*) on their own desires (*muwāfaqāt al-nafs*).

Muḥammad Ibn Mūsā al-Jurjānī said: I asked Muḥammad Ibn Kathīr al-San'ānī concerning those ascetics (*al-zuhhād*) who take no provision, and wear neither sandals nor shoes.

He replied: You have asked me about the children of devils, not about ascetic.

I said: Then what is asceticism (*al-zuhd*)?

He replied: Holding fast to the Sunnah and imitating the Companions of the Prophet (ﷺ).

Aḥmad Ibn Ḥanbal was asked about a man who wanted to travel through the desert carrying no provisions. He condemned this severely and said: "*Uff, Uff,* no, no... he must only travel with provision and companionship."

Abū Bakr al-Marwazi stated that a man came to Abū ʿAbdullāh (Aḥmad Ibn Ḥanbal) and asked him which he preferred that an intending traveller should take provision with him or rely? Abu ʿAbdullāh said: Let him, take provision and rely, so as not to have to wait for charity.

Aḥmad Ibn Naṣr stated Abū ʿAbdullāh was asked whether a man should go to Makkah in reliance without provision, he replied: This does not please me. How is the man to eat?

The questioner said: Let him rely, and people will give to him.

Abū ʿAbdullāh said: If, the people do not give him anything, will he not have to wait till they do? This does not please me; neither have I heard that any of the Companions of the Prophet (ﷺ) or *tabiʿīn* acted in this way."

Al-Ḥusayn Ibn al-Razī relate how he had been present when a man from Khurasān came to Aḥmad and told him: I only have one *dirham*, should I go to pilgrimage? So Aḥmad responded: Go to Karkh Gate, buy a rope with this *dirham*, and use it to work as a porter until you save three hundred *dirhams*, then go to pilgrimage.

The man said: Don't you see how unlawful the people's incomes have become?!

Aḥmad replied: Do not worry about this.

The man said: I have reliance.

Aḥmad replied: Will you travel to pilgrimage alone or with company?

He said: With company?

Aḥmad replied: You are lying, if you truly had reliance then travel by yourself! Otherwise you would be reliant on the provisions of others.

Section One

Series of Violations Committed by the *Ṣūfīs* in the course of their Travels and (aimless) Wanderings

Abū Hamzah al-Sukkarī said: "I went on a journey in reliance, and one night when travelling I fell into a well, and found myself down in it and unable to get out. So I sat down there, and while I was sitting two men stopped at the head of the well, one of whom said to the other: Can we pass on and leave this in the path of Muslims who go along? The other said: What can we do? I was about to call to them when a voice called to me, saying: Do you rely on Us and yet complain to others of the trial which We impose? So I kept silence, and the two men went away and came back, bringing something which they placed over the well so as to cover it. After some period someone cleared the seal and let down his legs into the well and asked me to hold on to his legs. It turned out to be a tiger and he pulled me out of the well. Then a voice called to me, saying: Abū Hamzah, we have saved thee from one trial by another, from one thing which you fear (tiger) by another thing which you fear. '"

When he came out of the well he recited the verses.

In reverence for You, my love would hide,
Now need not show it, with You at my side.
Mysteriously You do Yourself display;
'Your hand shall hold Me,' You do seem to say.
I see You, and Your majesty alarms;
And then your tenderness all fear disarms.
To one whose death You are You give breath,
Your lover; strange companions, life and death!

There is a difference of opinion about the identity of the Abū Hamzah who fell into the well. Abū 'Abdu'l-Raḥmān al-Sulamī says,

he was Abū Hamzah al-Khurasānī, a contemporary of Junayd; in another account as al-Dimishqī. Abū Nu'aym says, Abū Hamzah al-Baghdādī, whose name was Muḥammad Ibn Ibrāhīm. He is mentioned in al-Khaṭīb's *'al-Tārīkh'* where this story is told of him.

Whichever of these persons it may have been, he acted wrongly and was against Islām in keeping silence, and so helping his own destruction. It was his duty to cry out and stop the closing up of the well, just as it would have been his duty to defend himself against anyone who tried to kill him.

His saying *'I shall not ask for help'* is like a man's saying, *'I shall eat no food and drink no water'*: it is ignorance on the part of the man who acts in this way, and opposition to the wisdom shown in the order of the world. He gaveman hands with which to defend himself, and a tongue with which to speak and an intellect that guides him to bring that which is good and avoid evil. Allāh created medicine for the benefit of humans. So he who refrains from using these tools is rejecting the order of Islām and the Creator's wisdom.

If an ignorant person should ask: How am I to guard against destiny (*al-qadar*)? Our answer will be: How should he not guard, seeing that the Author of destiny orders him do so, saying:

خُذُوا حِذْرَكُمْ

"Take precautions"

[*al-Nisā'* (4): 71]

And indeed the Prophet (ﷺ) hid in the cave and did not say: Let me not hide in the cave out of reliance (*al-tawakkul*), but in his body was always occupied with means (*al-asbāb*) and in his heart with their Causer (*al-musabbab*). We have dealt fully with this principle in what

has preceded.

The saying of Abū Hamzah, *'a voice called to me from within me'* is to be explained as the suggestion of an ignorant mind, convinced through ignorance that reliance means rejection of means; for Islām does not demand of a person any practice which it forbids.

Why too did not his innerself rebuke him when he stretched out his hand and seized hold of the object which was let down to him? For that too was a violation of his professed rejection of means, which he calls reliance. What is the (difference between calling out that he was in the well and taking hold of the object let down to him?

Indeed, the latter is the more serious, *since action is more serious than speech*. Why did he not keep still till he was lifted out without means (*sabab*)? If he were to say: This was sent to me by Allāh!

Both the object which He sent into the well and the tongue which can call for assistance, were His creations. Had he called for assistance he would have been employing means created by Allāh to serve him in self-defence; by keeping silence he made of no effect the means created by Allāh and resisted the Divine wisdom. Hence he deserves censure for rejecting the means.

Mua'mmil al-Mughābī said: "I was travelling with Muḥammad Ibn al-Samīn from Tikrīt to Mawsil when we heard a lion's roar. While we were in a desert, we heard a lion roar close by. I was terrified and shaken, as appeared by my face, and thought of running away. So Ibn al-Samīn held my arm and said: O Mua'mmil! This is where true reliance is, not in the *Masjid*."

There is no doubt that the effect of reliance appears on one who has it during times of hardship. However, reliance does not necessitate surrendering to the lion. In fact, it is not permissible to do so.

'Alī al-Rāzī was asked: Why do we not see you in the company of Abū Ṭālib al-Jurjānī anymore? He replied: "Once we were traveling together and slept in a place were there were many wildcats. When he saw that I was unable to sleep (out of fear) he expelled me and said: Never accompany me again."

This man wanted his friend to change his nature. This is beyond his capability, and Islām does not require him to do so. Even Mūsā (*'alayhis-salām*) was not equal to it when he fled from the snake.

All such practice is based on ignorance

Aḥmad Ibn 'Alī al-Wajdī said: Al-Dinawarī performed the pilgrimage twelve times walking barefoot and bareheaded, when a thorn got into his foot he would rub his foot against the ground without bending his head, so sound was his reliance.

Look at what ignorance does to people. It is no act of obedience to Allāh to traverse that desert barefoot, which is highly injurious, nor bareheaded; what merit is produced thereby?

Were it not obligatory to uncover the head during the pilgrim state. And who commanded him not to pick the thorns out of his foot, and what form of piety is involved therein? In fact, if he had died because of his foot becoming poisoned, he would have been helping his own destruction. And could he rub his foot against the ground without removing some of the thorn? So, why not remove the rest by extracting it? Where is reliance to be found in these acts which

conflict with both reason and the law, which enjoin securing that which is profitable to oneself and averting what is injurious?

Abū 'Ubayd said: When I see a person avoiding the sun and walking in the shade, I become certain that he is an intelligent man.

And Sufyān al-Thawrī said: Whoever dies of hunger when he could have asked others for help (by begging), he will enter the Hellfire.

Look at how eloquent the words of scholars are. If a person becomes totally unable to seek sustenance then it is permissible for him to beg. If he refused to do so, *then he has harmed his body with which Allāh has entrusted him.* Therefore, he becomes deserving of punishment.

Abū Bakr al-Daqqāq said: "I stared at a pretty girl once, so I decided to gouge my eye out!"

Look at how ignorant this person is, and how far he is from the teachings of Islām. If he stared at the girl unintentionally, then he did not commit a sin. And if he stared intentionally, then he has committed a minor sin. It would have been enough for him to repent by feeling guilty. However, he decided to add a major sin to his minor sin by gouging his eye out. He did not repent from this major sin because he believed it got him closer to Allāh. *Now one who believes that a forbidden act is a way to attain Allāh's favour is in the most serious error possible.*

Possibly he had heard the story about some Children of Isrā'īl who having gazed on a woman plucked out his eye which, though exceedingly improvable, may have been permissible by their religion, whereas it is forbidden in ours.

These people indeed seem to have invented a religion which they named Ṣūfism(*al-taṣawwuf*), having abandoned that of their Prophet Muḥammad (ﷺ). We ask Allāh's protection from the devil's deceptions.

Abū'l-Ḥasan 'Alī Ibn Aḥmad al-Baṣrī, slave of Sha'wānah, according to which he had been told by a pious woman neighbour of hers, having gone out one day to the market had been seen by a man, who was captivated by her and followed her to the door of her house.

The woman asked him: What do you want from me?

He replied: I find you desirable.

She asked: What do you find attractive about me?

He replied: Your eyes.

So she went into her home, gouged her eyes out, threw them to him, and said: Take my eyes, may Allāh not grant you blessings."

Now consider, my brothers, how Iblīs plays with the ignorant! The man committed a minor sin by gazing at her, but she committed a major sin, thinking that she has committed a virtuous act. *Moreover she ought not to have talked to a strange man.*

She should have not spoken to a strange man in the first place. Ṣūfīs are liberal at talking to strangers of the opposite gender.

Muḥammad Ibn Ya'qūb al-Farajī said: I heard Dhū'l-Nūn say: I saw a woman somewhere in the country of the Bajjah region (a city in Iran) and called to her. She said: And what right have men to address women? Were it not for your lack of intellect I would have thrown something at you.

Abū Sa'īd al-Kharrāz said: "Once I went into the desert without provisions, and felt the want. I saw my destination at a distance, and rejoiced that I had reached it. Then I thought to myself: I have been

reassured by other than He (seeing the destination)! So I swore that I would not enter the oasis unless I was carried in. I dug a hole for myself in the sand and concealed my body in it up to the chest. In the middle of the night the villagers heard a voice from one high saying: 'People of the oasis! Allāh Most High has a friend (*walī*) who has confined himself in the sand, go and bring him!' So they all came to me together, brought me out, and carried me to the town.

This person has gone against his human nature. It is normal for a person to feel glad when something pleasurable takes place. Nobody blames a thirsty person for feeling glad when seeing water, or a hungry person when seeing food.

We seek refuge with Allāh from entering on any action not demanded by knowledge and sound intellect.

Also, for him to put himself in a position where he was unable to perform congregational prayer was improper. How is this, a form of getting closer to Allāh? This is utter ignorance.

See the effect of ignorance on this man! He was indeed a man of worth; had he had some knowledge, he would have known that what he had done was a sin. In fact, nothing assists Iblīs over worshipers (*al-'ubbād*) and ascetics (*al-zuhhād*) more than their ignorance (*al-jahl*).

Abū Isḥāq al-Ṭabarī said: Ja'far al-Khuldī said: "I stood on the mountain 'Arafah fifty six times, twenty one of them were according to the *madhhab*!" I asked: "What does 'according to the *madhhab*' mean?" I was told: "He climbs to the top of the mountain and shakes his sleeves so everyone knows that he does not have any food with him. Then he says the prayer and leaves."

This is against Islām, Allāh said: *"And take provisions"*, and His Mes-

senger (ﷺ) took sustenance. It is impossible for a human not to need anything for these long months. If he becomes ill due to lack of provisions then he falls into sin. And if he begs people, then he does fulfill his claim of having proper reliance. And if he claims that he gains sustenance while not working for it, then just the fact that he believes he deserves such a thing is problematic.

If he followed the orders of Islām and took provisions it would have been better for him.

A group of Ṣūfīs came to Makkah and visited Muḥammad Ibn Ṭāhir, he asked with whom they had travelled. They replied: With the Yemen pilgrims. He said, that Ṣūfism (*al-taṣawwuf*) should have come to this! Has reliance (*al-tawakkul*) then quite disappeared? You have not come in accordance with the path (*al-ṭarīqa*) and with Ṣūfsm (*al-taṣawwuf*); you have merely come from the table of Yemen to the table of the al-Haram. Then he said: I swear by friends and brave men that four of us in company made the journey to the Prophet's (ﷺ) grave, detached from worldly things, binding ourselves by a contract not to turn to any creature or rely on any known support. We came to the Prophet (ﷺ) and remained three days without anything being granted us. So we departed till we reached al-Juḥfah, where we alighted. In front of us was a group of Arabs, who sent us some porridge. We looked at each other saying: Had we truly, belonged to this system, nothing would have been granted us till we entered the sanctuary. So we consumed it with water, and this was all our food till we entered Makkah.

Look at how much reliance these people had. They did not carry provisions, but were fine with taking people's charity. Then their ignorance led them to think that they have attained a high status!

Abū 'Abdu'l-Raḥmān al-Sulamī, who said: I have been told that

Abū Shuʿayb al-Muqaffaʿ, who made seventy pilgrimages on foot, on each occasion donned pilgrim costume whether for the minor or the greater pilgrimage from the Rock in Jerusalem, and entered the desert of Ṭabūk in reliance. On his last pilgrimage, he saw a dog in the desert hanging out its tongue in thirst. He asked: Who will buy of me seventy pilgrimages with a drink of water? Some men handed him some water, which he gave to the dog, saying: This is better for me than my pilgrimage, for the Prophet (ﷺ) said: "There is a reward for every creature with a hot liver."

I am only mentioning these things so a wise person would realize the level of ignorance of these people and their wrong understanding of reliance. And to see how much they are violating the Sharīʿah.

I wonder how did they manage to perform ablution and prayer when they had nothing with them? How did they used to stitch their clothes when they had no needles with them?

On the other hand, some of their Shaikhs used to order them to take provisions prior to travelling.

Ibrāhīm al-Khawwāṣ was very strict about reliance (*al-tawakkul*), yet he never parted with needle, thread, waterskin and scissors. He was asked why, when he enjoined detachment from everything, he carried all these. He replied: This does not contradict with reliance; for Allāh has laid on us certain obligations. The person will only have on him one garment; supposing it gets torn, and he has with him no needle nor thread, exposure will result, and this will nullify his prayers. If he has no waterskin, he will not be able to practise cleanness. If you see a poor person without waterskin, needle and thread, then have doubts about his performance of prayer.

[11:19]
Devil's Deception of *Ṣūfīs* when they Return from a Journey

It is part of these people's *madhhab* that a returning traveller who enters a monastery (*al-ribāṭ*) in which there are several persons should not greet them till after he enters the lavatory; when he has washed; he comes and says a prayer of two rak'āts, then greets the Shaikh and everyone else.

This is an innovation of the later *Ṣūfīs* which violates the *Sharī'ah*, since the Islāmic jurists are agreed that, according to the Sunnah, one who arrives among people should greet them, whether he be in a state of legal purity or not: unless indeed they have taken over the practice from children, who when asked why they do-not greet, say they have not washed their faces.

Or perhaps children learned their practice from these innovators.

Abū Hurayrah (*raḍiyAllāhu 'anh*) said: The Prophet (ﷺ) said: "Let the young greet the old, and the passer by greet the one seated, and the few greet the many."[238]

This is reported in both *Ṣaḥīḥ*.

They have many other innovations (*bida' wa'l-muḥdathāt*) related to traveling.

[238] Bukhārī #6231 and Muslim #2160.

[11:20]
Devil's Deception of *Ṣūfis* when a Death Occurs

In this matter, he practices two forms of deception:

1. *First:* That they say: *"We must not weep over a deceased person."* Whoever does so is not from among the people of knowledge.

Ibn 'Aqīl said: This is nonsense because it goes against human nature. Allāh told us about a noble Prophet (ﷺ):

وَٱبۡيَضَّتۡ عَيۡنَاهُ مِنَ ٱلۡحُزۡنِ فَهُوَ كَظِيمٞ ﴿٨٤﴾

"and his eyes became white from grief, for he was [of that] a suppressor."

[*Yūsuf* (12): 84]

and said:

يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ

"Oh, my sorrow over Yūsuf"

[*Yūsuf* (12): 84]

The Messenger of Allāh (ﷺ) also wept over the death of his son, saying: "The eye surely sheds tears."[239]

Fāṭimah (*raḍiyAllāhu 'anhā*) said after the Prophet's (ﷺ) death: "Oh what grief to my father!"[240] And no one found fault with her for saying this.

He who is not emotionally moved by happy and sad events is closer to being an inanimate object.

[239] Bukhārī 3/139 and Muslim #2315.

[240] Bukhārī #4462.

The Prophet (ﷺ) pointed out how bad it is not to react normally to events. He told the man who never kissed any of his ten children: "What can I do if Allāh has stripped your heart of mercy."[241]

So one who asks us to go against our human nature is ignorant and he is asking us to be ignorant. Islām only required us not to slap our cheeks or rip our clothes at the time of calamity. As for shedding a tear or feeling sorry, there is nothing wrong with that.

2. The second deception is their making a party, which they call a bridal feast, when anyone dies; at this they sing, dance, and play saying: *"We feel happy for the deceased because he has met his Lord."*

This is a deception from three aspects:

i. The first it is from the Sunnah to take *food for the family of the deceased because they are usually preoccupied. There is no Sunnah to the effect that the dead man's family should provide it and entertain other people.* 'Abdullāh Ibn Jā'far (*raḍiyAllāhu 'anhumā*) said: When the news of Jā'far (*raḍiyAllāhu 'anhu*) death arrived, the Prophet (ﷺ) said: "Prepare food for the family of Jā'far, for there has come to them what will distract them (because of his death)."[242]

ii. The second is that the rejoice for the dead man, saying that he has entered unto his Lord. Now there is no ground for such rejoicing, since we cannot be certain that he has been pardoned, neither is there anything to assure us that we may not be rejoicing for one who is undergoing punishment. 'Umar Ibn Dharr when his son died said:

[241] Bukhārī 10/360 and Muslim #2317.

[242] *Musnad* Aḥmad 1/205, Abū Dawūd #3132, Tirmidhī #998 and Ibn Mājah #1610.

"Sorrowing for you keeps me from sorrowing over you."

Umm al-'Alā' who said: When Uthmān Ibn Maḍh'ūn died, the Prophet (ﷺ) came to visit us, I then said: May Allāh be merciful to you, O Abū'l-Sā'ib! I testify that Allāh has honoured you. The Prophet (ﷺ) said: "How do you know that Allah has honoured him?"[243]

iii. The third is that they dance and play when this party is made and in this way they deviate from correct behaviour which prefers abandonment of such manners on these occasions.

If their deceased was indeed forgiven, then how is dancing a form of gratitude? And if he was not forgiven then where are signs of sorrow?

[11:21]
Devil's Deception of *Ṣūfīs* in the Matter of Abandoning the Pursuit of Knowledge

Know that it has already been stated how knowledge is light, and how the devil persuades a man to extinguish the light in order that he, the devil, may get the man into his power in the darkness, there being no darkness like ignorance.

Iblīs used several techniques to deceive them in this regards:

1. First: He convinced most of them that seeking knowledge is a difficult task. So they wore rags and lay down on the rugs of idleness.

Al-Shāfi'ī said: Ṣūfism (*al-taṣawwuf*) was founded upon laziness (*al-*

[243] Bukhārī #1243.

qasl).

Al-Shāfiʿī meant that *Ṣūfis* had the choice of either to get recognition through seeking knowledge or through going after worldly affairs. *Ṣūfis* felt that seeking knowledge will take too much time and effort, so they sought recognition through Ṣūfī practices. It is a faster way.

Abū Ḥafṣ Ibn Shāhīn said: *Ṣūfis* condemn (*dhamm*) scholars and believe that seeking knowledge is a form of laziness. They claimed that they gain knowledge without an intermediary. So, they shortened their clothes and patched them and pretended to be ascetic.

2. Second: Iblīs convinced some people that little knowledge was enough. So they missed-out on a lot of good. They believed that seeking ḥadīth is a form of seeking pleasure and worldly status.

Every high position, including those of the judiciary, *fatwā* and leadership, entail some pleasure. But this does not diminish their great virtues. It is just like thorns surrounding a beautiful rose. Virtues must be sought, and risks avoided.

Allāh made it a part of human nature to love high positions so that humans earn the virtues that come with assuming these positions. Just as he made sexual relations enjoyable so people produce offspring.

Yazīd Ibn Ḥārūn said: "(At first) We did not seek knowledge for Allāh's sake, but then knowledge refused not to be attained for a purpose other than Allāh."

What he meant was that the knowledge we sought guided us to

sincerity.

3. Third: Iblīs deceived some *Ṣūfis* to think that all that mattered was action (not knowledge). *They did not understand that seeking knowledge was one of the greatest actions.* A scholar will always be on the straight path even if his actions come short. An ignorant worshipper, on the other hand, might be on the wrong path despite his many actions.

4. Fourth: Iblīs convinced many of them that scholars do not gain knowledge through *"hidden"* methods (ie. inspirations and visions). One *Ṣūfī* used to say: "My heart narrated to me that my lord said: such and such."

And al-Shiblī used to say:

"When they come at me with knowledge on paper,
I come to them with knowledge of rags."

Ṣūfis refer to *Shar'ī* knowledge as the *"apparent"* knowledge, and refer to their illusions as the *"hidden"* knowledge.

They cite the ḥadīth of 'Alī Ibn Abī Ṭālib (*raḍiyAllāhu 'anhu*): "Hidden knowledge (*'alm al-bāṭin*) is one of Allāh's secrets. He puts it in the hearts of whomever He wishes of His allies."

This ḥadīth is totally baseless; many unknown narrators are in its chain.

Abū Yazīd said: The source of my knowledge is Allāh, it is also the Prophet's (ﷺ) saying: "Whoever acts upon his knowledge, Allāh will grant him knowledge which he does not have."[244] And he (ﷺ)

[244] Abū Nu'aym in *al-Ḥilyah*, 10/14-15, it is of a fabricated chain.

said: "There are two types of knowledge: "Apparent (*ẓāhir*) knowledge, it is Allāh's criterion over His creation, and hidden (*bāṭin*) knowledge: It is the beneficial knowledge."[245]

Abū Yazīd also said: "Poor fellows (ḥadīth collectors). They got their knowledge through deceased narrators. We gained our knowledge through the One Who never dies."

Inspiration does not contradict seeking knowledge. It is possible for Allāh to inspire people. The Prophet (ﷺ) said: "There were people who were inspired by Allāh in previous nations. If this is the case for my nation, then 'Umar will be one of them (inspired by Allāh)."[246]

If a person felt that he receives inspirations (*ilhām*) that goes against the teachings of Islām, then he must not act upon these inspirations because they are devilish inspirations (*shayṭānī*), not Godly ones (*raḥmānī*).

Inspiration (*ilhām*) itself is not a form of knowledge; it is the fruit of knowledge and piety. Those who are knowledgeable and pious receive assistance and guidance (*al-rushd*).

But someone who does not seek knowledge and relies solely on inspirations (*al-ilhām*) and intuitions (*al-khawāṭir*) will fall into error. If it were not for knowledge that was transmitted from one person to another, it would have been impossible to know whether inspirations are from Allāh or from the devil.

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245 A fabricated ḥadīth, refer to *al-'Ilal Al-Mutanāhiyah* 1/73.

246 Authentic ḥadīth, refer to *al-Kashf al-Ṣarīḥ 'an Iglāṭ al-Ṣabūni fi'l Ṣalāḥ al-Tarāwiḥ*, #38.

Inspirations do not suffice from textual knowledge. Just as conceptual knowledge does not suffice from religious knowledge. All of these types of knowledge are necessary.

As for saying: *"They got their knowledge through deceased narrators"*, this is an implicit attack on *Sharīʿah.*

Abū Ḥafṣ Ibn Shāhīn said: "Some *Ṣūfis* considered seeking knowledge a waste of time; they claimed that their knowledge did not require intermediaries. Yet, early *Ṣūfis* were major scholars of Qur'ān, ḥadīth and *tafsīr*. Those (latter ones) preferred idleness."

And Abū Ḥāmid al-Ṭūsī [al-Ghazālī] said: "Know that *Ṣūfis* are more inclined to spirituality (*al-ilahiyya*) than intellectuality (*al-taʿlimiyya*). This is why they do not seek knowledge. Instead, they struggle to eliminate bad attributes and to focus on Allāh. A *Ṣūfi* should focus less on his family, money, children and knowledge. He should go into seclusion and only perform worship. He should not focus on reciting Qur'ān or ḥadīth. He should continue saying: Allāh, Allāh, Allāh until he gets to the point of saying so without moving his tongue."

I find it difficult to read such words that were written by a scholar. He implies the nullification of *Sharīʿah* which encouraged reading the Qur'ān and seeking knowledge. This was the path that great scholars used to take. They occupied themselves with seeking knowledge.

Knowledge is the only way to repel bad thoughts and impressions. Iblīs manipulates people's minds by making them believe their illusions and bad thoughts to be heavenly inspirations.

We do not deny that when a heart becomes pure the light of guid-

ance flows through it. The heart looks with the light of Allāh. This purification is only attained through seeking knowledge, not the other way around. Hunger, wakefulness and wasting time in illusions are things that Islām forbids. So one cannot benefit from doing something which the religion prohibits.

Also, there is no contradiction between seeking knowledge and taming one's self. In fact, knowledge in the means of taming one's self.

Iblīs plays with people who distance themselves from knowledge and seek to tame it.

We seek refuge with Allāh from being let down.

Abū 'Alī al-Bannā said: There was a man in the weapons market who used to claim that the Qur'ān and the Messenger did not matter, and that all that mattered was the Lord and the servant. Many people were fascinated with him and abandoned worship rituals. Later, he went into hiding out of fear of being killed.

And Dirār Ibn 'Amr ṣaid: Some people abandoned knowledge and stayed inside sanctuaries. They prayed and fasted until their skin stiffened. They went against the Sunnah and became destroyed. By Allāh! *Never does a person act without knowledge except that he will do more harm than good.*

Section One
al-Ḥaqīqah (reality) and *al-Sharīʿah*

Many *Ṣūfis* differentiate between *al-Sharīʿah* and *al-Ḥaqīqah*. This is ignorance, because *Sharīʿah* is all true.

Many early *Ṣūfis* reprimanded their followers because of their turning away from the apparent meanings of the religious text (Qur'ān and Sunnah):

Sahl Ibn ʿAbdullāh told one of his students: "If you were able to meet Allāh with a notebook and an ink bottle in your hand, then do. For the exception of knowledge, life is all ignorance, and knowledge counts against you except that which you act upon. *And action that counts is that which is according to Qur'ān and Sunnah. And Sunnah is based on piety.*"

And Sahl Ibn ʿAbd Allāh said: "Preserve the blank of the white (ink on paper). No one abandons the apparent meanings of the text except that he becomes not religious. There is no path to Allāh better than that of knowledge. If you go off the path of knowledge by one step, you would get lost in darkness for forty years."

Abū Saʿīd al-Kharrāz said: "Every *'hidden'* that contradicts *'the apparent'* is worthless."

Abū Ḥāmid al-Ghazālī said in his book "*al-Iḥyā*'": "Whoever claims that *al-Ḥaqīqah* contradicts *al-Sharīʿah*, or that the *'hidden'* knowledge contradicts apparent knowledge: he is closer to *al-kufr* than he is to *al-īmān*."

Ibn ʿAqīl said: "*Ṣūfis* claimed *al-Sharīʿah* to be just a label, and that *al-Ḥaqīqah* is the true objective of the religion. This is very bad be-

cause Allāh set the religion for the benefit of humans and their worship. Any so called *'al-Ḥaqīqah'* beyond this is nothing more than devilish whispers. *He who seeks* al-Ḥaqīqah *through means other than* al-Sharī'ah *is a person who is deceived and arrogant.*"

[11:22]
Devil's Deception of *Ṣūfis* in the Matter of Burying Books and Throwing them into the Water

Some *Ṣūfis* occupied themselves with writing useful knowledge, then Iblīs deceived them to think that action is all that mattered, so, they buried their books.

Aḥmad Ibn Abī al-Ḥawārī threw his books in the sea, and said addressing them: "You were good guides, but what useful is a guide for one who has reached his destination?!"

And Aḥmad Ibn Abī al-Ḥawārī continued the search of the ḥadīth for thirty years.When he acquired the maximum learning, he carried his books to the sea and threw them in; and he said, "O, my learning, I treat you like this not because I insult you, nor do I belittle your status, but because I sought you to lead me to Allāh, and when I have been led to Allāh I am no more in need of you. "

Abū Naṣr al-Ṭūsī said: I heard a number of the shaikhs of Rayy say: "Abū 'Abdullāh al-Muqrī, inherited from his father fifty thousand *dīnārs* besides estates and furniture, but gave it all away, expending on the poor. I asked Abū 'Abdullāh about this, and his reply was: In my early youth I put on pilgrim attire and departed to Makkah alone, having left myself nothing to which I could return. The effort which it cost me to relinquish my books and the knowledge and ḥadīth which I had amassed was more painful to me than the jour-

ney to Makkah. But later, I regretted doing so more than getting rid of all of my wealth."

It has already been stated how knowledge is light, and how the Iblīs persuades a man to extinguish the light in order that he, the devil, may get the man into his power in the darkness, *there being no darkness like ignorance*. Iblīs, fearing that these people might go back to reading their books, how they might obtain insight into his deceptions, persuaded them to bury or destroy them. It is indeed a wicked and illicit action, involving ignorance of the purpose of books.

The explanation of this is that knowledge is the Qur'ān and the Sunnah; the the *Sharī'ah*, being aware that memorising there is difficult, has ordered the writing of the Qur'ān and of the ḥadīth.

With regard to the Qur'ān, when ever a verse was revealed to the Messenger (ﷺ), he used to ask the scribes to document it on palm-branches, stones, and shoulder-bones. Afterwards, the Qur'ān was collected into the form of a book by Abū Bakr (*raḍiyAllāhu 'anhu*), with the view of preserving it. And so did 'Uthmān (*raḍiyAllāhu 'anhu*) and the rest of Companions. All of this was done to preserve the Qur'ān.

With regard to the Sunnah: at the commencement of Islām, the Prophet (ﷺ) restricted people to the Qur'ān, saying: "Write nothing you hear from me except the Qur'ān."[247]

Only when ḥadīths multiplied, and he saw people's inaccuracy, he gave permission for them to be written down. It is recorded that Abū Hurayrah (*raḍiyAllāhu 'anhu*) used to complain of forgetting many of the hadiths of the Prophet (ﷺ). One day the Prophet (ﷺ) said: "Whoever spreads his upper garment till I finish my speech and

[247] Muslim #3004.

then gathers it will not forget anything he has heard from me!" Abū Hurayrah said: "I spread my garment I had on my body. By Him Who sent him with the Truth, I have never forgotten anything I have heard from him."[248]

Further, 'Abdullāh Ibn 'Amr reported that the Prophet (ﷺ) said: "Seize knowledge", the Companions asked: How should we do so", He (ﷺ) replied: "Writing it down."[249]

Know that the Companions recorded the Prophet's (ﷺ) utterances, movements, and actions, and that the *Sharī'ah* was compiled from various person's records.

The Prophet (ﷺ) also said: "Communicate what I say,[250] and may Allāh illuminate anyone who, having heard a saying of mine, memorizes it and reports it as he heard it."[251]

Now reporting a saying as it is heard can scarcely be effected without writing, since the memory is deceptive.

When Aḥmad Ibn Ḥanbal produced a tradition, he was asked to recite it to his student; but he would say, Nay rather, from the book.

And 'Alī Ibn al-Madīnī said: "My master, Aḥmad Ibn Ḥanbal, ordered me not to narrate except from an open book."

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[248] Bukhārī 4/247 and Muslim #2098.

[249] This ḥadīth is of a sound chain, refer to *Silsilah Aḥādīth al-Ṣaḥīḥah*, #2026.

[250] Bukhārī 6/361.

[251] This is a *mutawātir* ḥadīth, reported by more than twenty Companions see *al-Ḥaṭṭa* p.68

When the Companions had reported the Sunnah, and the *Tabi'īn* received it from them, and the Scholars of ḥadith traveled widely, traversing East and West to a single word from here and a single word from there, *ascertaining what was authentic and what was fabricated*, labelling some transmitters as trustworthy and others as untrustworthy, revising the Sunnahs and compiling them, if the result were obliterated, all their labour would be wasted, neither would the rule of Allāh be known when a case arose. The Sharī'ah prescribes no such practice; had any other before us a chain of transmitters going back to their Prophet? *No nation prior to us had the privilege of having an authentic continous chain all the way to their Prophet.*

We have been told that the Imām Aḥmad Ibn Ḥanbal, who had traveled East and West in search of hadith, inspite of his extensive gathering of ḥadīth once asked his son what he had written down from a certain scholar of ḥadith. His son replied that on the day of 'eid, the Prophet (ﷺ) used to go out by one route and return by another. Aḥmad said: "*Inna lillāhi*, a Sunnah of the Prophet (ﷺ) which had never reached me!"[252]

Such then was the words of a man who had collected so much; what must be the case of one who wrote nothing down, or washed out anything he did write? Tell me, If we were to get rid of books, then what would we rely on when giving rulings? On so-and- so the ascetic, or so-and-so the *Ṣūfi*, or on illusions and visions which may occur to them?

We seek refuge with Allāh from becoming misguided after receiving guidance.

[252] Bukhārī, #986.

Section One

Censure of the *Ṣūfīs* in the Matter of Burying Books of Knowledge

The content of the writings which they bury must be either true or false, or truth mingled with falsehood. If the content be false, they are not to be blamed for burying them. If truth is in difficult to distinguish one from the other, destruction of such writings is permissible; for people have written down matter dictated by the trustworthy and the misleading; the matter getting mixed, they have buried what they have written.

This is how we are to interpret the case of Sufyān al-Thawrī burying his books.

On the other hand, if it only contains the truth, then it is not permissbile to destroy the books, seeing that they contain knowedge and cost money. So one who proposes to destroy them should be asked what his reason is. If he replies that they distract him from performing worship, then we would respond to him with three points:

1. Had you had any understanding, you would know that seeking knowledge is one of the greatest forms of worship.

2. You might not continue to retain the knowledge which you have. So you may regret destroying your books one day. *Know that hearts cannot retain their purity; they are defiled and often require cleansing, for instance, by reading books.*

Yūsuf Ibn Asbāṭ buried his books and afterwards he could not refrain from saying hadith. Thus he began to make errors in narrating ḥadīth.

3. Assuming that you will continue to retain this knowledge; but why did you not give it away to those students who have not obtained your place in learning, or to those who wish to be benefited by them. However, destruction of books is not permissible.

Al-Marwazī said that Aḥmad Ibn Ḥanbal was asked about a man who wrote in his will for his books to be burried, he said: 'I dislike the burial of knowledge.'

Al- Marwazī also said that Aḥmad Ibn Ḥanbal used to say that: 'I see no reason in burying the books.'

[11:23]
Devil's Deception of *Ṣūfīs* regarding repremanding those who Seek Knowledge

Due to their laziness and their understanding of true knowledge to be the hidden knowledge, they reprimanded those who sought apparent knowledge.

Ja'far al-Khuldī said: "Had *Ṣūfīs* left me alone I would have gathered all types of chains of narrators. When I was young I went to one of 'Abbās Al-Dūrī's classes. When I left, I met a *Ṣūfī* man who told me: 'You abandon the knowledge of rags for the sake of knowledge of paper.' His words entered my heart so I never went back to 'Abbās again."

Abū Sa'īd al-Kindī said: "I used to visit the *Ṣūfī* tent but also used to document ḥadīth in secret. One day I was at the tent and my ink bottle fell from my sleeve. So the *Ṣūfīs* said: 'Cover up your 'awrah (private parts)'."

And al-Ḥusayn Ibn Aḥmad al-Ṣaffār said: "Al-Shiblī saw me holding an inkbottle, so he said: 'Put your blackness (ink color) away from me. The blackness of my heart is enough!'"

The worst form of defiance against Allāh is to prevent others from going on His path. And the clearest path to Allāh is knowledge, because it is the proof for His existance and an explanation of His rules, things that He likes, and things that He dislikes. So preventing others from gaining knowledge is a form of enimosity towards Allāh and His religion. Those who forbid others from seeking knowledge were not aware of what they were doing.

'Abdullāh Ibn Khafīf said: "Occupy yourselves with seeking knowledge, and pay no attention to what *Ṣūfīs* say. I used to hide my papers and ink bottles from them, and used to attend the sessions of scholars without them knowing. When they finally found out, they rejected me and said: You will never succeed. However, they later needed me'."

Imām Aḥmad Ibn Ḥanbal said: "Ink bottles are the lamps of Islām."

And when he got older he was holding an ink bottle once, so a man asked him: Until when will you continue to hold the ink bottle? He said: Until I enter the grave.

And he said when defining the *"Victorious Sect"*: "If they are not the people of ḥadīth then I don't know who they are."

And He described a man who condemned the people of ḥadīth: *He is a Zindīq* (a heretic).

Imām al-Shāfi'ī said: "Whenever I meet a person from the people

of ḥadīth, I feel like I have met one of the Prophet's Companions."

[11:24]
Devil's Deception of *Ṣūfis* in their views on Knowledge

Know that these people, having neglected study, and in accordance with their ways restricted themselves to ascetic practice, have not restrained themselves from talking about the different branches of knowledge, giving utterance to their whims, and committing gross errors. At times they speak of Qur'ān interpretation (*tafsīr al-Qur'ān*), at others of ḥadīth, or jurisprudenc (*al-fiqh*) and so on.

But Allāh, to whom be glory, does not leave any age without persons to maintain His Sharī'ah, refute the fabricators, and expose errors.

Section One
Some examples of what they say about the Qur'ān

Al-Junayd when he was asked about the explanation of the verse:

سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ۝٦

> "We shall make you to recite (the Qur'ān), so you shall not forget (it)."
>
> [*al-'Alā'* (87): 6],

he said: *"You shall not forget acting upon it."*

And regarding the explanation of,

وَدَرَسُوا۟ مَا فِيهِ

"And they have studied what is in it (the Book)"
[*al-A'rāf* (7): 169]

he said: *"They abandoned acting upon it."*

As for the explanation of the first verse, it is out of place. He understood it to be a prohibition from Allāh (do not forget), when in fact it was only informative (you will not forget). So his explanation is not consistant with that of the consensus of scholars.

Also, the second verse is discussing *"dars"* which means: *"recitation"*, not the elimination, as he understood it.

Another example was Abū Bakr al-Shiblī's explanation of the verse:

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ

"Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful"
[*Qāf* (50): 37],

he said: for him whom Allāh is his heart.

Abū 'Abdu'l-Raḥmān al-Sulamī compiled their sayings in a two volume *tafsīr* book titled *"Ḥaqā'iq al-Tafsīr"*. He included many of their delusions. He said: "The *"al-Fātiḥah"* was called so because it was the first Sūrah revealed to the Prophet (ﷺ)."

This is quite wrong, since the commentators all agree that *al-Fātiḥah* was not the first Surah, revealed.

And he said in explaining the word (آمين) *"Āmīn"*: *"Heading toward you."*

This is quite wrong, had this been the correct meaning, it would have been (أَمَّ) *"Ammīn"*, with emphasise on the letter *mīm* (*al-mīm mushadda*).

And he explained,

وَإِن يَأْتُوكُمْ أُسَـٰرَىٰ

"And if they come to you as captives"

[*al-Baqarah* (2): 85]

According to Abū 'Uthmān: 'drowned in sins'; according to al-Wāsiṭī: 'drowned in the sight of their acts'; according to Junayd: 'bound in the affairs of this world.'

This verse condemns those who used to take captives. These people interpret it as praise!

And he explained,

وَمَن دَخَلَهُۥ كَانَ ءَامِنًا

"grant safety to any one who enters the sanctuary."

[*Āl-'Imrān* (3): 97]

to mean: *"Security from his illusions and the devil's whispers."*

This is exceedingly bad, since the text, though worked as a statement, has the sense of a command: *"grant safety to any one who enters the sanctuary."* These people interpret it as a statement, but they cannot make their interpretation correct, since many a man who enters the sanctuary is not safe from suggestions and insinuations.

Further al-Ḥusayn explained the verse:

فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا

"but to Allāh belongs the plan entirely."

[*al-Ra'd* (13): 42]

to mean: *"Allāh's plotting is by letting his servant believe that they can get to Him."*

And indeed the whole book is composed of similar stuff; it was my idea to reproduce much of it, but I decided that it would be a waste of time to write out what was either *kufr* or erroneous or mere delusions.

It is similar to what *bāṭinīs* say, and if anyone wants a general idea of its contents, this is an example; if anyone wants more, let him look at the book itself.

Abū Naṣr al-Sarrāj mentioned in his book *"Al-Luma'"* several *Ṣūfīs "deductions"*. For example he referenced al-Wāsiṭī's explanation of:

أَدْعُوٓاْ إِلَى ٱللَّهِ عَلَىٰ بَصِيرَةٍ

"I invite unto Allāh with sure knowledge"

[*Yusūf* (12): 108],

to mean: *"sure knowledge means that I do not see myself!"*

And regarding the verse:

لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا

"Had you looked at them, you would certainly have turned back from them in flight"

[*al-Kahf* (18):18]

and al-Shiblī says in explanation: *"If you were to see those other than*

Us, you would run to Us."

This is not permissible, because Allāh was referring to the People of the Cave.

Al-Sarrāj called these explanations *"deductions"*!

Abū Ḥāmid al-Ṭūsī [al-Ghazālī] said in his book *"Dhamm al-Māl"*, in saying:

وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾

"keep me and my sons away from worshipping idols"
[*Ibrāhīm* (14): 35],

Allāh meant: "since the Prophetic rank is too exalted to admit of the fear that they might worship gods and idols; so by their worship, he must mean love of them and being deceived by them."

This is not said by any of the scholars of *tafsīr*. And indeed Shuʿayb (*ʿalayhis-salām*) says:

وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ

"And it is not for us to return to it except that Allāh, our Lord, should will."
[*al-Aʿrāf* (7): 89]

Prophets will never resort to *shirk* because of their status; however, it is not impossible for people to perform *shirk*. Further, Arabs are of the offspring of Ibrāhīm (*ʿalayhis-salām*), and most of them have worshiped statues.

It is common knowledge that inclination to *shirk* is excluded in the case of Prophet by their infallibility, not because it is impossible.

Further, Ibrāhīm (*'alayhis-salām*) in the former text couples with himself persons who might conceivably perform *shirk* and *kufr* and so may well introduce himself among them saying preserve me and my sons; it is well-known that the Arabs are his sons, and most of them have worshiped statues.

Abū Ḥafṣ Ibn Shāhīn said: Certain of the *Ṣūfīs* have said unlawful things about the Qur'ān itself,

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding."

[*Āl- 'Imrān* (3): 190]

to mean: *"They are signs for Me"*; thus attaching to Allāh what He attached to *"those of understanding,"* which is altering the Qur'ān; and on they say:

وَلِسُلَيْمَٰنَ ٱلرِّيحَ

"And to Sulaymān the wind"

[*Sabā'* (34): 12],

to mean: *"and Sulaymān to Me"*

I am surprised at those who were very cautious in what they eat and what they say, they were so liberal in discussing the Qur'ān in such a way.

Ruwaym said: "Allāh has hidden things inside things. He hid his cunning inside His knowledge, and His deception inside his subtleness, and his punishment inside His generosity." This is shameless to say, and a form of confusion.

We seek refuge with Allāh from such confusion and alteration of knowledge. How did he (Ruwaym) know this fact that only a Prophet might have known?!

These people's distance from knowledge was the cause of this.

It should be known that illusions and inner thought are fruits of knowledge. He whose knowledge is proper will have proper thoughts, and he who is ignorant will only have ignorant thoughts.

Abū Yazīd passed by a Jewish graveyard and said: "What are they for You to punish them?! They are nothing more than a handful of bones, so forgive them."

I would observe that this is a display of ignorance. The expression *"a handful of bones"* is one of contempt for the human being, for a Believer too when he dies becomes a handful of bones. *"What are they for You to punish them"* the same was Pharaohs case. The prayer *"so forgive them"* displays ignorance of the *Sharī'ah*. Allāh has stated that association of others with Him will not be forgiven to one who dies in unbelief. If this person's intercession would be accepted, then that of Ibrāhīm (*'alayhis-salām*) for his father would have been accepted, and that of the Prophet Muḥammad (ﷺ) for his mother."

We seek refuge with Allāh from the lack of knowledge.

As for their understanding of ḥadīth:

'Abdullāh Ibn Imām Aḥmad said: "Abū Turāb al-Nakhshabī once went to my father, so my father began saying: "This narrator is weak and that narrator is reliable." So Abū Turāb said: "O Shaikh! Do not backbite the scholars!" So my father turned to him and said: "Woe to you! this is counsel, not backbiting."

Muḥammad Ibn al-Faḍl al-'Abbasī said: "We were with 'Abdu'l-Raḥmān Ibn Abū Ḥātim who was reading out to his *"Book of Discrediting and Approving,"* and said: I shall reveal the characters of the learned, showing which of them is trustworthy, and which untrustworthy. Yūsuf Ibn al-Ḥusayn said to him: I am ashamed of you, Abū Muḥammad; how many of these people a century or two centuries ago have come to rest in Paradise, while you, here on earth, malign their names! 'Abdu'l-Raḥmān burst into tears, and said: Abū Ya'qūb, had I heard this saying before I composed this book, I should never have composed it."

May Allāh forgive Ibn Abū Ḥātim. Had he been more knowledgeable, he would have answered in the same way that Aḥmad did to Abū Turāb. *Had the science of al-Jarḥ wa'l-Ta'dīl (creditation and discreditation of narrators) not been there, how would we have known authentic narrations from unauthentic ones?*

Further, the fact of these people being in Paradise does not prevent our mentioning them with their appropriate qualities; to call this backbiting is improper language. Besides, if a man does not know the principles of *"al-Jarḥ wa'l-Ta'dīl,"* how can his words give a certificate of reliability?

Abū'l-'Abbās Ibn 'Aṭā' said: "He who knows Allāh will not ask Him for anything, because he should know that Allāh is the One who knows about his affairs."

This discourages people from making *duʿā'* and is a display of ignorance.

A youth asked al-Shiblī: Why do you say: «الله» *"Allāh"*, and not: «لا إلـهَ إلا الله» *"Lā Ilāha Illā Allāh"*? So he said: I feel shy to say the positive «إلاالله» *"Illā Allāh"* statement after the negative statement «لا إلـهَ» *"Lā Ilāha."* The youth responded: "I want a stronger argument." Al-Shiblī said: "I fear that I might die after saying the negative statement before reaching the positive one."

Consider this flimsy knowledge!

Allāh's Messenger (ﷺ) ordered that we say:

«لا إلـهَ إلا الله»
"Lā Ilāha Illā Allāh."

And he (ﷺ) used to say after each prayer:

«لا إِلٰهَ إلا الله وحدَهُ لا شريكَ لَهُ»
"Lā Ilāha Illā Allāh Waḥdahu lā Sharīka lahu."[253]

And used to say before night prayer:

«لا إِلٰهَ إلا أَنْتَ»
"Lā Ilāha Illā Anta."[254]

The Messenger (ﷺ) mentioned the great reward of he who says:

«لا إلـهَ إلا الله»
"Lā Ilāha Illā Allāh.

[253] Bukhārī 2/275 and Muslim #593.

[254] Bukhārī 3/33.

Consider then this defiance of the Sharīʿah, and choose that which Allāh's Messenger (ﷺ) did not choose!

Abu'l-Qāsim ʿAbdu'l-Raḥīm Ibn Jāʿfar al-Sirāfī the jurist. I was present, he said, in Shiraz, at the court of the Qāḍī of the place, Abū Saʿḍ Bishr Ibn al-Ḥasan al-Dāwūdī, when there is came before him a *Ṣūfī* man, and a *Ṣūfī* woman. Now *Ṣūfism* is there very rampant, he observed; it is said that the men and women who follow that system are in thousands. The woman demanded the help of the Qāḍī against her husband, and when they presented themselves she said to him: Qāḍī, this husband of mine wants to divorce me, which he has no right to do; will you please stop him? The Qāḍī Abū Saʿḍ, who disapproved of the *Ṣūfī madhhab*, showed surprise, then said to her: How do you mean that he has no right to do this?

She said: Because when he married me his intent on me was stable, and now he states that his intent has ceased from me, whereas my intent on him is stable and has not ceased. He must wait till my intent has ceased from him even as his intent has ceased from me.

Abu Sa'd said to me: What do you think of this jurisprudence? He then reconciled the parties and they both left without a divorce.

Abū Ḥāmid al-Ṭūsī in his book *"al-Iḥyā'"* states that one of them said: Lordship contains a mystery by the revelation of which Prophethood would become void. And there is a mystery for Prophecy, if it were to be exposed then knowledge would become void. And there is a mystery for scholars, if it were to be exposed then commandments would become void.

Look at this offensive nonsense, and the allegation that *Sharīʿah* contradicts its inner meaning.

And Abū Ḥāmid said: "A young son of one of the *Ṣūfī* was lost.

So people told him: Why don't you pray to Allāh that He returns him to you? He replied: My objection to Allāh's decision of losing my son is worse that the loss itself."

I have long wondered how Abū Ḥāmid's can relate these utterances in the context of contentment and pleasure, though he was aware that asking Allāh and praying to Him is not a form of objection.

These then are examples of these people's language and juristic attainments; they indicate how little they know, how they misunderstand, and how frequently they err.

[11:25]

The Devil's Deception of *Ṣūfis* in the Matter of Exaggerations and False Claims

Knowledge produces fear (of Allāh), a belittling of one's self and silence. If you were to look into how the scholars of the *Salaf* were, you would notice how they were overtaken by fear. ʿUmar (*raḍiyAllāhu ʿanhu*) said on his deathbed: "Woe to ʿUmar if he is not forgiven."

And Ibn Masʿūd (*raḍiyAllāhu ʿanhu*) said: "I wish that when I die that I do not get resurrected."

And ʿĀ'ishah (*raḍiyAllāhu ʿanhā*) said: "I wish I were something forgotten."

And Sufyān al-Thawrī told Ḥammād Ibn Salamah while on his deathbed: "Do you think someone like me would be forgiven?"

These masters said such things because of their strong knowledge

of Allāh. Such knowledge produces fear. Allāh said:

إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُاْ

"It is only those who have knowledge among His slaves that fear Allāh."

[*Fāṭir* (35): 28]

And he (ﷺ) said: "I am the most knowledgeable and fearing of Allāh among all of you."[256]

Ṣūfīs, on the other hand, lacked knowledge. They noticed that they are doing a lot of worship rituals, so they thought highly of themselves.

Abū Yazīd al-Bustāmī said: "When Judgment Day arrives I will set up my tent over the hellfire. I know that when it sees me it will become extinguished and I will become a mercy to mankind."

This is one of the worst sayings because it includes an insult to what Allāh has said about the Hellfire:

فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾

"Fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers"

[*al-Baqarah* (2): 24]

and said:

إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُواْ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

[255] Bukhārī 13/125 and Muslim #2356.

> "When it (Hell) sees them from a far place, they will hear its raging and its roaring"
>
> [*al-Furqān* (25):12],

as well as other verses.

Abū Hurayrah (*raḍiyAllāhu ʿanhu*) said that Allāh's Messenger (ﷺ) said: "Your fire (in this world) is a part of the seventy parts of the fire of Hell'. It was said: 'O Messenger of Allāh! It would have been enough.' He (ﷺ) said: 'It was increased sixty-nine times, each multiple being of the same (degree) of heat."[257]

Ibn Masʿūd (*raḍiyAllāhu ʿanhu*) said that the Prophet (ﷺ) said: "Hell will be brought forth on that Day by means of seventy thousand ropes, each of which will be pulled by seventy thousand angels."[258]

And ʿUmar (*raḍiyAllāhu ʿanhu*) said: "O Kaʿb, Put some fear in us."
So Kaʿb (*raḍiyAllāhu ʿanhu*) said: "O leader of believers! If you were to do the action of seventy Prophets, you would still belittle your actions on Judgment Day because of what you will see."
So ʿUmar thought for a little, then said: "Tell us more O Kaʿb!"
Kaʿb said: "If an opening the size of a bull's nostril was opened in the walls of hell in the far east, then the brain of a man in the far west would melt from its heat."
So ʿUmar thought for a while then said: "Tell us more O Kaʿb!"
So he said: "O leader of believers! On judgment day, the hellfire will exhale to the point that all angels and Prophets will drop down to their knees, and each will say: O Lord! Myself... Myself... All I am concerned with is myself."

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[257] Bukhārī 6/238 and Muslim 1843.

[258] Muslim #2842.

And once ʿAbdullāh Ibn Rawāḥah (*raḍiyAllāhu ʿanhu*) cried, so his wife asked him for the reason, so he said:

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

"I was told that I will pass over [the hellfire]"
[*Maryam* (19): 71],

but was not told that I will come out the other side."

This was how the best of this nation were. They were concerned about this. So how should this person (Abū Yazīd) feel? He claimed that he would escape when only a few Companions were promised to be saved.

Ibn ʿAqīl said: Whoever says this (what AbūYazīd said) is a *zindīq* (deviate) person, regardless of who he is. He ought to be killed because belittling something is indicative of a lack of belief in it. A candle should be put close to this man's face to make him feel what fire is like.

And Abū Yazīd was heard saying: "Glory to me, glory to me, what great status I have. I, myself, am sufficient."

I say: Perhaps the narrator did not understand. Maybe Abū Zayd was describing how Allāh praises Himself.

Abū Zayd was reported to have said: "I was circulating around the Kaʿbah. When I got near it, I noticed the Ka'bah circulating around me."

And he said: "When I performed *Ḥajj* the first time, I saw the Kaʿbah. When I performed *Ḥajj* the second time, I saw the Lord of the Kaʿbah, but did not see the Kaʿbah. When I performed *Ḥajj* the

third time I saw neither the Ka'bah nor the Lord of the Ka'bah."

And Abū Yazīd was asked about *al-Lawḥ al-Maḥfūẓ* (the Preserved Tablet)? He replied: "I am *al-Lawḥ al-Maḥfūẓ*."

And Abū Yazīd was asked about the three men whose hearts were the same as Jibrīl's heart. He said: "I am the three men: My heart, my concern and my soul. I am like a great ocean; it has no beginning and no end."

And he heard the verse:

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

> "Indeed, the assult [i.e., vengeance] of your Lord is severe."
>
> [*al-Burūj* (85): 12],

so he said: "By His Life! My punishment is severer than His."

And he was asked once: We heard that you were one of the seven (most righteous on earth)? He said: "I am all seven."

And he was told: All people are under the banner of Muḥammad (ﷺ). So he said: "By Allāh! My banner is greater than that of Muḥammad! Under my banner there are Jinn, humans and all Prophets!"

Once he entered a city and many people followed him. He looked at them and said: "It is I Allāh, none worthy to be worshiped but me, so worship me." So people said: Abū Yazīd has turned crazy, and they abandoned him.

And he said: "Mūsā (*'alayhis-salām*) wished to see Allāh. I did not

wish to see Allāh, He wished to see me."

And said: "O Allāh! Increase my size so that the hellfire can only fit me and no one else from among your creatures."

This saying includes three mistakes:

1. First: We know that some of Allāh's creation will certainly be punished in hell. In fact Allāh mentioned some of them by name, such as: Fir'awn and Abū Lahab. So how could one ask for what Abū Yazīd asked for?

2. Second: He is keen on rescuing non-believers as well as believers. His request implies that he is more merciful than Allāh.

3. Third: He cannot be certain that he will be able to withstand the Hellfire.

He also said: "By Allāh! I discussed an issue with al-Khidr yesterday. Angles liked what I had to say. And Allāh was listening to me as well. He (Mighty and the Majestic) did not criticize me. Had there been something wrong with what I was saying He would have made me silent."

This man was said to have become senile. He should have been answered: Where is al-Khidr? How did you know that Angels liked what you were saying?

Samnūn al-Muḥib (the Lover) said (in poetry):

"I do not care about anyone other than You.
So test me in whatever way You wish."
So he suffered from not being able to urinate.
He became restless.

He used to carry a bottle for his urine and used to tell little children: "Pray for your uncle, the liar."

My skin shivers from this. How powerful did he think he was? This was the result of ignorance in Allāh. Had he properly known Allāh he would have only asked Him for well-being.

Abū'l-'Abbās Ibn 'Aṭā' said: I did not believe in these miracles (attributed to some people) until I was told by a trustworthy person stories about Abū'l-Ḥusayn al-Nūrī. He said: We were on a boat in the Tigris river so we told Abū'l-Ḥusayn: Bring out of the river a fish that weighs three and a quarter pounds. So he whispered something and a fish suddenly fell into the boat. So we asked him: We ask you by Allāh what did you whisper? He replied: I said: By Your glory! If You do not bring out a fish that weighs three and a quarter pounds I will throw myself into the river.

And Abū Sa'īd al-Kharrāz said: "My greatest sin is my knowledge of Him." If he meant: I am not acting upon my knowledge of Him, then it might be fine. Otherwise, it would be a very bad saying.

And al-Shiblī said: "People loved You for Your bounties, but I love You for Your testing."

Al-Shiblī used to tell his students when they were about to leave his sessions: "I will be with you, and you will be in my care and provisions."

Manṣūr Ibn 'Abdullāh said while he was on his deathbed (poetry):

"My love to Him refused to accept a bribe,
so ask Him: What good will killing me do?"

It was said that al-Shiblī said regarding the verse:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ﴿٥﴾

> "And your Lord is going to give you, and you will be satisfied."
>
> [*al-Ḍhuḥā* (93): 5],

"May Muḥammad (ﷺ) never be pleased if a single member of his nation remains in Hell. Muḥammad (ﷺ) will intercede for members of his nation and then I will intercede so no one remains in Hell."

Ibn 'Aqīl said: "It is a lie to think that Muḥammad (ﷺ) does not approve punishing oppressors. In fact, he (ﷺ) cursed ten categories of those involved with alcohol."[259]

As for his claim that he will intercede, and that his intercession was more encompassing than that of the Prophet; it was a form of *kufr*.

Ibn 'Aqīl said: *"All I can do to fight people of bid'ah is to use my speech and heart. If I were able to fight them by the sword, their blood would have soaked the ground."*

Abū'l-'Abbās Ibn 'Aṭā' said: "I read the Qur'ān and noticed that Allāh never praised a person except after testing him. So I asked Allāh to test me. Days passed, and twenty two members of my family died, I lost all of my wealth, my wife and children. I lost my mind and remained for seven years a madman."

This man's lack of knowledge made him ask to be tested. Such a request implies defiance, which is as horrible a person can get.

[259] Refer toTirmidhī #1295 and Ibn Mājah #3381.

Al-Husarī said: "A while back, I never used to seek refuge with Allāh when reciting the Qur'ān. I used to say: 'The devil will never be able to attend reciting Allāh's words anyway'." This goes against Allāh's order:

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾

> "So when you want to recite the Qur'ān, seek refuge with Allāh from Satan, the outcast"
>
> [*al-Naḥl* (16): 98]

Abū'l-'Abbās Aḥmad Ibn Muḥammad al-Dīnawarī said: "They have destroyed the pillars of Ṣūfism (*al-taṣawwuf*), a*nd innovated new twisted concepts*: they considered bad manners to be a form of sincerity, and considered indulging into that which is bad, a good thing, and stinginess a form of toughness and begging a form of work."

And Ibn 'Aqīl said: "*Ṣūfīs* refer to singing sessions as: *"times"*, and refer to a desirable woman as: *"a sister"*, and dancing and excitement: *"Wajd"*. Such manipulation of words is not permissible."

Section One
Account of various blameworthy Actions recorded of *Ṣūfīs*

We have mentioned many of their bad actions, but here we will mention several of their strangest thoughts and acts.

Abū Ja'far Ibn al-Kuraytī said: "One cold night I became impure (due to a wet dream ... etc.) I felt lazy to make *ghusl* and decided to wait until the morning to make *ghusl* with warm water. Then I thought to myself: how could I do this? Allāh has granted me such a long life, so why would I not hasten to His pleasure? I will bathe in the river (with my clothes on) and I will remain wearing my clothes until

they dry up."

He is trying to tell people that he does good things. And people narrated this about him in the context of praise. This is utter ignorance, because this person has disobeyed Allāh. Only foolish laypeople are impressed with such stories.

It is not permissible for anyone to punish himself. This man has tortured himself in several ways: He jumped in cold water, and remained in his clothes until they became dry. This might have taken a month to dry up, and must have prevented him from sleep.

This is wrong and a sin. It could have caused him to become sick or to die.

Ḥamd Ibn Aḥmad Ibn 'Abdullāh al-Iṣbahānī said: The wife of Aḥmad Ibn Ḥaḍrawayhi made her request for dowry be that her husband take her to visit Abū Yazīd al-Busṭāmī. He did so, and when she came into his presence she squatted down unveiled. When Aḥmad said to her: I notice that you are doing something extraordinary, unveiling your face before Abū Yazid! She replied: It is because each time I look at him, I find the instincts of my lower soul depart; they return to me each time I look at you. When Aḥmad was about to take leave of Abū Yazid, he asked the latter for counsel. Abū Yazid said: Learn manhood from your wife!

Section Two
Their Violations in matter of Body and Wealth

Aḥmad Ibn Abū'l-Ḥawārī made a deal with Abū Sulaymān that he will do everything he ordered him to do. So one day he told him: I have turned on the furnace, what should I do next? He replied: Go sit in it. So he did!

This story is far fetched. In case it is true, it is a sin to enter the fire.

Allāh's Messenger (ﷺ) sent a troop under the command of a man from Al-Anṣār. When they left, he became angry with them for some reason and said to them: Has not the Messenger of Allāh commanded you to obey me. They said: Yes. He said: Collect some wood, and then he started a fire with the wood, saying: I command you to enter the fire. The people almost entered the fire, but a young man among them said: You only ran away from the Fire to Allāh's Messenger. Therefore, do not rush until you go back to Allāh's Messenger, and if he commands you to enter it, then enter it. When they went back to Allāh's Messenger, they told him what had happened, and the Messenger said: Had you entered it, you would never have departed from it.[260]

A woman once came to the shop of Khayr al-Nassāj and asked him to give her the garment that she had given him to mend. So he did, and asked for two *dirhams* in payment. She said: I do not have the money today. I came several times before but did not find you. I will come tomorrow with the money. So he said: Fine, in case you do not find me, just throw the two *dirhams* in the Tigris river! So she said: And how would you get them later if I threw them in the Tigris? He said: You are being nosy. Just do as I asked you. So the next day the woman came and did not find Khayr in his shop so she wrapped the two *dirhams* in a piece of cloth and threw it into the Tigris. A crab came and grabbed the cloth. Later, Khayr went to make *wuḍū* from the river and the crab came and delivered the money to him. He told those who witnessed this incident: Do not speak of what had happened until I die.

It is unlikely that such a story is true. In case it was true, it is a

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[260] Bukhārī 8/47 and Muslim #1840.

violation of *Sharī'ah*. We have been ordered to preserve money not to waste it. The Prophet (ﷺ) forbade from wasting wealth.

Claiming that this was a miracle given to him by Allāh is nonsense. Allāh never grants the ability to perform miracles to someone who disobeys Him.

Once al-Nūrī's feet became swollen. When asked for the reason, he said: "My *'self'* asked me to have some dates. I kept trying to control it, but it insisted. So I went and bought some dates and ate them. Then I asked my *'self'* to stand up and pray. It refused. So I promised Allāh not to sit down for forty days except during *tashahhud*."

Ignorant people who listen to such stories marvel at the level of struggle. Little do they know that this action is not permissible, because one must give rest to his body and never prevent it from getting its due rest.

Abū Ḥāmid al-Ghazālī narrated in his book *"al-Iḥyā'"* many such stories. He said that a Shaikh stood on his head for an entire night to punish himself for feeling too lazy to pray the night prayer.

And he said that a man cured himself from loving money by selling all of his things and throwing the money in the river. He did not donate them to the poor out of fear of showing off.

And one *Ṣūfī* used to hire someone to curse him in public in order to train himself to forgive.

And another used to ride on a boat in the winter while the waves were high in order to become brave.

What I find stranger than all of these stories is how Abū Ḥāmid narrated them without condemning them! In fact he mentioned them in the context of using them to educate others.

He said before narrating these stories: "A Shaikh must study the situation of his beginner students. If he sees that the student has too much money, then he must take it and spend it away. This is so he clears his heart from it completely. And if he notices that he is too arrogant, then he should order him to go out to the market place to beg persistently. And if he sees that he is too lazy, then he should make him work in the bathroom; in cleaning it, and staying in the kitchen and places where there is smoke. And if he notices that he likes to eat too much, then he should order him to fast. And if he has a strong sexual desire then he must order him to fast and to have just water or bread for breakfast. He should prevent him from eating any meat."

I wonder how Abū Ḥāmid is asking for such things that go against *Sharīʿah.*

How is it permissible for someone to stand on his head all night? This will cause the blood to come down to his face and he will become very sick.

And how is it permissible to throw money in the sea?! Allāh's Messenger (ﷺ) forbid from wasting money.

Is it permissible to curse a Muslim for no reason?! And is it permissible to hire someone for this purpose?!

How is it permissible to ride the sea during times of high waves?! A person is not even required to travel on sea to do *Ḥajj* during such times.

And how is it permissible for someone who is able to earn a living to beg?!

Section Three
Their Violations in matter of Nurturing and Education

There was a man who used to fast throughout the year and offer prayer throughout the night for thirty years. He was one of the regular attendants of the circle of Abū Yazīd al-Busṭāmī. Nevertheless, he was unable to possess the type of knowledge that Abū Yazīd possessed! So, Abū Yazīd taught him that even if he fasts for three hundred years and offers *Ṣalāh* throughout the nights he would not be able to find even an ant's weight of his knowledge! When asked about the cure, Abū Yazīd told him that he should shave his head and beard, hang a bag filled with nuts around his neck, gather some kids in the market around him and tell them: Everyone who slaps me once, will get a nut!

The man was astonished from what he had heard, and exclaimed: *"SubḥānAllāh!"* Abū Yazīd replied: Your saying *"SubḥānAllāh"* is *shirk*. The man said: Explain to me how? Abū Yazīd answered: Because you magnified yourself. The man said: "I will not be able to do what you asked me to do. Guide me to do something else. Abū Yazīd said: You will never accept what I tell you. After you lose your ego and humiliate yourself come to me and I will tell you what to do next."

Praise be to Allāh, our *Sharīʿah* does not include any of this. In fact some of it is forbidden. Our Prophet (ﷺ) said: "A believer is not to humiliate himself."

[261] *Musnad* Aḥmad 5/405, Tirmidhī #2355 and Ibn Mājah #3381.

Hudhayfah (*raḍiyAllāhu 'anhu*) missed Friday prayer once, he hid so people would not look down on him.

Sharī'ah never asked people to disregard themselves. Instead, it encouraged people to preserve their honour. Even if a clown asks people to slap him it would not be acceptable.

We seek refuge with Allāh from such defective intellects. They ask a student to do that which is unacceptable in Islām.

Abū Ḥāmid al-Ghazālī said in *"al-Iḥyā'"* that Abū Yazīd said: "Knowledge was too dear to Allāh that He decided not to share it with anyone."

He is admitting to his ignorance.

Abū Turāb al-Nakhshabī told a student of his: "It would have been better for you to have seen Abū Yazīd once than to have seen Allāh seventy times."

This is beyond foolishness by many degrees.

And Ibn al-Kuraynī said: "Once I entered a city and became famous for my righteousness. So I entered the bathroom and stole someone's clothes. When people noticed they ran after me, beat me and began calling me: the bathroom thief. So my *'self'* settled down.

Abū Ḥāmid commented: "This was how they used to get rid of their egos. Sometimes such people may treat themselves in ways unacceptable to a *Faqīh*."

Glory to He who made Abū Ḥāmid exit the circle of *faqīhs* by writing his book *"al-Iḥyā'"*. I wish that he had not included in it such

unlawful things.

What is strange it that he mentioned such things in the context of praise, and he refers to those who commit such acts as: the People of Conditions *"Arbāb Al-Aḥwāl"*.

What condition is worse than that of going against Islām thinking that goodness lies in disobeying Islām?

Did he search within *Sharīʿah* and find nothing to mend his heart for him to resort to that which is unlawful?!

This is similar to what *Sultāns* do. They kill those who do not deserve to be killed, and cut (the hands) of those who do not deserve that; claiming that politics necessitates it. Such actions imply that complying with *Sharīʿah* does not fulfill political objectives.

How could a Muslim cause himself to be labelled as a thief? And how could he make Allāh's witnesses on earth (other believers) think of him as a bad person?

Even if a person stood in the street with his own wife and touched her in order for people to think he is a wrongdoer; he would be a sinner for doing so.

And how would he (Ibn al-Kuraynī) take other's property without consulting with them. In fact al-Shāfiʿī said that if a man stole clothes from the bathroom then his hand should be cut off.

Our Sharīʿah is such that even if Abū Bakr al-Ṣiddīq (raḍiyAllāhu ʿanhu) wanted to go against it with his personal opinion; it would not be accepted from him.

So my amazement at this *faqīh* (Abū Ḥāmid) ,who was stripped of his *fiqh* because of Ṣūfism (*al-taṣawwuf*), is more than my amazement at one who stripped the clothes of others and ran away (Ibn al-Kuraynī).

Section Four
Ṣūfis Self Humiliation

'Alī Ibn Bābawayhi once bought meat and was embarrassed to take it home while everyone was watching, so he tied the meat with a rope around his neck and walked with it home.

It is strange that some people seek not to follow their human natures. This is neither possible nor required by Islām. A man likes to appear good to others, and likes to wear nice clothes including a head-cover.

What this man did was to humiliate himself in front of people. This is very bad from both a religious and a logical point of view.

Allāh has honoured the human being, and gave many people the opportunity to be served by others, so it is not appropriate for someone to humiliate himself in front of people.

Some *Ṣūfis* were labelled as *al-Malāmatīyyah* (blame seekers). They commit sins so they fall from people's eyes and become safe from pride and ego.

These people are similar to a person who commits fornication and causes a woman to become pregnant. Then when asked why he didn't use contraception he said: "It has reached me that using contraception is *makrūh* (disliked)!" So people tell him: "And has it not reached you that fornication is *ḥarām*?"

These people lowered their status in the eyes of Allāh, and forgot that Muslims were Allāh's witnesses on earth.[262]

Abū'l-Ḥusayn al-Nūrī earned three hundred *dīnārs* after selling a property of his. He stood on a bridge over the river and threw the *dīnārs* one by one saying: "You have come to me wanting to deceive me with such thing (the money)."

Al-Sarrāj said: "Some people said: 'It would have better if he spent it in Allāh's cause.' In fact if these *dīnārs* occupied him from (pleasing) Allāh for a blink of an eye, he should have thrown them all in the river at once. This is so he would get rid of their *fitnah* quickly. Allāh said:

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾

> "Then he began to pass his hand over their legs and their necks'"
>
> [*Ṣād* (38): 33]

These people have demonstrated how ignorant they were in *Sharī'ah*, and how lacking they were intellectually. We have demonstrated that Islām orders us to preserve wealth. Logically, wealth is meant to help humans improve their situations. Ruining wealth entails ruining what bring benefit to them and ignorance of the wisdom of He who created wealth.

The excuse that al-Sarrāj's sought for him was worse than his act itself. If he was concerned of money's allure, he should have gotten rid of it immediately by giving it to a poor person.

[262] As stated in Bukhārī #1367 and Muslim #949.

Section Five
Ṣūfis errors in Understanding the Qur'ān

Ṣūfis understood the Qur'ān according to their wrong comprehension. For example, they understood the previous verse to mean that Sulaymān (*'alayhis-salām*) slaughtered the horses, when in fact he wiped with his hand on them and said: "(I have dedicated) you for Allāh's cause."

Abū Ja'far al-Darrāj said: I searched my teacher's container and found four *dirhams* in it. I was surprised because I knew that he had nothing to eat the night before, I thought he would have used the *dirham*'s to buy food. So I inquired about the four *dirhams*. He said: They are all I have gained in this world. I wanted for them to be buried with me, so on Judgment day I would return them to Allāh and say: "This is all You have given me during my life."

Abū Ja'far al-Ḥaddād worked for twenty years for one *dīnār* a day. He used to donate the *dīnār* to the poor. He used to fast and beg for food to break his fast.

If this man knew that begging was not permissible for someone who can earn a living, he would not have begged. Where is his dignity?!

'Abdullāh Ibn 'Umar (*raḍiyAllāhu 'anhumā*) said that Allāh's Messenger (ﷺ) said: "A man keeps on begging until he comes on the Day of Judgment without any flesh on his face."[263]

Zubayr Ibn al-'Awām (*raḍiyAllāhu 'anhu*) said that Allāh's Messenger (ﷺ) said: "It is better for one of you to take a rope (and cut) and

[263] Bukhārī 3/268 and Muslim #1040.

bring a bundle of wood (from the forest) on his back and sell it, and Allāh will save his face because of it, rather than to ask the people who may give him or may not."[264]

And 'Abdullāh Ibn 'Amr (*raḍiyAllāhu 'anhumā*) said that Allāh's Messenger (ﷺ) said: "It is not permissible to give charity to a person not in need, or to a person who is strong and fit (able to earn a living)."[265]

And al-Shāfi'ī said: It is not permissible to give charity to someone who is strong enough to earn a living.

Section Six
Examples of *Ṣūfī* Violations

One night, Abū Bakr al-Shiblī walked back and forth on the roof all night saying: "If you *'my self'* fall asleep I will throw you from the top of the building." He continued to do so until the morning.

This man has committed two violations:

1. First: He risked himself. If he had fallen asleep he would have fallen from the top of the roof. And had he fulfilled his promise of throwing himself intentionally that would have been a more serious sin.

2. Second: He deprived himself from sleeping. Allāh's Messenger (ﷺ) said: "Your body has rights over you, your wife has a right over you and your eye (sleeping) has a right over you."

[264] *Musnad* Aḥmad 1/164, 165 and Bukhārī 6/265.

[265] Bukhārī 6/236 and Muslim #792.

And He (ﷺ) said: "When one of you feels sleepy he should lie down."[266]

And when Zaynab (*raḍiyAllāhu 'anha*) extended a rope between two poles, so that whenever she felt lazy she would hang unto it, the Prophet (ﷺ) said: "You should work actively until you feel tired, then you should rest."[267]

Al-Shiblī once shaved his eyebrows and eyelashes on the day of *'Īd*.

And Al-Shiblī once saw a handsome boy, so he asked him to leave, and then said (poetry):

"Had clothes makers wanted to do us good they would have designed
something to cover your handsome face not your body!"

Ibn 'Aqīl commented: "The one who said this poetry has fallen into error. Allāh created the sun to give light, not to be worshiped. Similarly, this handsome boy was created for people to contemplate, not for them to become sexually aroused."

And al-Shiblī once shaved his beard after seeing his daughter shaving her head when her son died. He also used to buy expensive clothes then put them in the fire. And once he burned incense and perfumed the tail of a donkey.

Another time, he heard a reciter saying:

اَخۡسَـُٔواْ فِيهَا

"Remain you in it with ignominy"

[266] Bukhārī 1/271 and Muslim #786.

[267] Bukhārī 3/278.

[*al-Mum'inūn* (23): 108],

so he said: "I wish I am one of them (asked to remain in it)."

This man thought that Allāh speaks to them. But Allāh does not speak to them. And even if He did talk to them in a humiliating way, why would something like this be asked?

He said: There are servants of Allāh, if they spat at Hell they would turn it off.

And he used to apply salt to his eyes so he wouldn't fall asleep.

This is a horrible act because it is not permissible for a Muslim to harm himself. This may cause blindness. Also, it is not permissible for a person to remain awake and never sleep. Perhaps his lack of sleep was what caused to do such strange acts.

And Abū Ḥāmid al-Ghazālī said that al-Shiblī once threw fifty *dīnār* in the Tigris River and said: "No one ever elevated your status (money) except that Allāh humiliated him."

I am more amazed at Abū Ḥāmid than I am at al-Shiblī. He mentioned this in the context of praise instead of mentioning it in the context of condemnation. So where is his *fiqh*?

Section Seven

Ṣūfīs ignorance in Matters of *fiqh* Issues (Religious Jurisprudence)

Banān once found a piece of gold in the street; he picked it up and put it in his mouth. While walking, he heard a boy telling a group of boys: "A servant will only reach the reality of highness when he throws the thing in his mouth!" So he threw the piece of gold from his mouth.

Scholars are in agreement that doing so is not permissible. What was strange was that he threw it based on the saying of a young boy.

Shaqīq al-Balkhī told Abū'l-Qāsim: "A friend of mine gave me these nuts to eat for *Iftār*." So Abū'l-Qāsim replied: "You are assuming that you will stay alive until sunset. I will never talk to you again." Then he closed the door in his face.

Look at this deep understanding! How could he abandon another Muslim because of doing something *mandūb* (encouraged). We were ordered to prepare for the future. This is a form of self discipline. Allāh said:

وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ

"And make ready against them all you can of power"
[*al-Anfāl* (8): 60]

And the Prophet (ﷺ) used to save one year's worth of food for his family.[268] And 'Umar donated half of his wealth and kept the other half, and nobody criticized him for that.

[268] Bukhārī #5357 and Muslim #1757.

Ignorance ruined those ascetic people.

And Aḥmad Ibn Ishāq al-'Umānī said: "I met an old man in India who only had one eye open for the past eighty years. When I asked for the reason he said: 'I used to enjoy looking at (the glitter of) this world, so for the past eighty years I closed one eye and never opened it'."

He is still looking at (the glitter of) this world with one eye! So we ask Allāh for sound minds.

'Abdullāh al-Jūnī used to say: "This fame I have; I did not gain it through (performing worship in) the *masjid*, instead, I gained through the restroom! I used to work as a restroom cleaner when one day my *'self'* told me: 'You have wasted your life doing this.' So I replied: 'Do you feel too proud to serve Allāh's servants?!' I jumped into the filth and began to put it in my mouth. Then people pulled me out and bathed me."

Look at this poor man. He believes that he gained fame by committing a sin that deserves punishment.

So in general, because these people were poor in knowledge, they became too confused and acted haphazardly.

Section Eight
Humiliating Themselves

Some *Ṣūfis* commit sins in public so they fall from people's eyes and save themselves from ego. In fact, they drop their status in Allāh's eyes because they violated *Sharīʿah*.

They show the worst aspects of themselves and hide the best parts. This is one of the worst things. Allāh's Messenger (ﷺ) said: "Why didn't you cover Mā'iz with your garment (while he was being stoned for committing adultery)."[269]

And when some Companions passed by the Messenger (ﷺ) while he was talking to Safiyyah, he (ﷺ) told them: "Slow down, it is only Safiyyah."[270] And He (ﷺ) taught people not to assume that which is bad in each other, because believers are Allāh's witnesses on earth.

Hudhayfah (*raḍiyAllāhu ʿanhu*) missed Friday prayer once, so he hid so people would not think ill of him.

And a man told a Companion: "I have committed such and such sin," so the Companion responded: "Allāh Has concealed your sin, you should have done the same."

These people wanted to go against *Sharīʿah* and against human nature.

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[269] Musnad Aḥmad 5/217 and Abū Dāwūd 4377.

[270] Bukhārī 4/240 and Muslim 2175.

Section Nine
Promiscuous People who have Infiltrated *Ṣūfism*

Some promiscuous people joined *Ṣūfis* so they do not get killed. They were of three categories:

1. *First*: Those who did not believe in Allāh or Prophecy. They wanted to dwell into lusts without getting punished, so they did not find anything better than *Ṣūfism* to achieve that.

2. *Second*: Those who believed in Islām but *blindly followed their masters without looking into their proofs*. They only followed what they did.

3. *Third*: Those who acted upon doubtful matters. The source of this was that they believed that knowledge couldn't confront doubtful matters. They believed that only inspirations and illusions could achieve that. So they disliked knowledge, just as Rāfiḍah (extreme *Shī'ah*) disliked Abū Bakr and 'Umar's (*raḍiyAllāhu 'anhumā*) names. They believed knowledge to be a seal, and that scholars were sealed from truth.

If a scholar criticised them, they would tell their followers: This scholar agrees with us but only shows that he is against us in front of laypeople and those with weak minds.

And if this scholar became active in going against them, they would say: This man is stupid; he has been chained with *Sharī'ah* and sealed away from proper objectives.

They acted upon doubtful matters not realizing that this was a form of seeking knowledge. So their criticism of seeking knowledge was not proper.

I will mention the doubtful matters that they have adopted and will refute them, by Allāh's will.

Section Ten
Regarding *al-Qaḍā'* and *al-Qadar* (Destiny)

First doubtful matter: They said: If things have already been predestined, and some people have been guaranteed fortune and others guaranteed misery, and if actions are not sought for themselves but only to attain fortune and repel misery, then there is no sense in performing deeds or refraining from lusts. That which was predestined is bound to take place.

In response to this doubtful matter, we say: Such belief implies rejecting all religions, sacred books and messengers. This is because when Allāh orders:

أَقِيمُوا۟ ٱلصَّلَوٰةَ

"Establish prayer",

[*al-An'ām* (6): 72]

Then a person may say: Why (should I comply with the order) when my destiny has already been predetermined. What good will prayers do me?

Similarly, when He says:

وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ

"Do not get near fornication"

[*al-Isrā'* (17): 32],

He would say: Why should I deprive myself from such pleasure? Fortune and misery have been predestined.

Fir'awn could have given Mūsā (*'alayhis-salām*) a similar response when He (ﷻ) asked him to:

هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ۝١٨

"Would you purify yourself?"

[*al-Nāzi'āt* (79): 18]

Then such people may object to their Creator saying: What use was for you to send messengers, when what You have predestined was bound to take place?

Anything that leads to rejecting books and ridiculing Messengers is certainly false. This was why Allāh's Messenger told his Companions: "Perform deeds for it will be made easy for each person to do that which he was predestined to be."[271]

Know that a human has the choice to "gain" (perform) actions which will result in punishment and reward. So if a person commits an evil deed then it was because he was predestined to disobey. He will be punished for his disobedience not because of his predestination. This is why a murderer is killed, and al-Qadar *is never used as an excuse for his crime.*

Allāh's Messenger (ﷺ) diverted his Companions from focusing on *Qadar* to focusing on action. We are aware of the orders and prohibitions that we must adhere to, *so we must not focus on the Qadar, which we are unaware of.*

The Prophetic saying *"it will be made easy for each person to do that which he was predestined for"* refers to the means to achieve *al-Qadar*. He who is predestined to become a scholar, the means of gaining knowledge will be made easy or him. And he who was predestined to be ignorant will have the love of knowledge stripped from his heart.

[271] Bukhārī 7/544 and Muslim #2647.

And he who was predestined to have a child it will be made easy for him to get married, and vice versa.

Section Eleven
Their Ignorance regarding Allāh

The second doubtful issue: They said that Allāh is in no need of our actions. He (Mighty and the Majestic) is unaffected by them, whether good or bad, so we should not trouble ourselves for no benefit.

In response we say the same as we said previously: This entails a rejection of *Sharī'ah*. It is as if we told the Messenger and His Sender: There is no benefit in what You had ordered us to do.

And we also say: Whoever thinks that Allāh benefits from us performing good deeds, or is harmed by bad deeds then he does not understand Allāh, Who is free from incidental attributes and from objectives. He cannot be harmed or beneffited. We are the ones who benefit from our actions. Allāh said:

وَمَن جَـٰهَدَ فَإِنَّمَا يُجَـٰهِدُ لِنَفْسِهِۦٓ

"And whosoever strives, he strives only for himself"

[*al-'Ankabūt* (29): 6]

and said:

وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦ

"he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his own self"

[*Fāṭir* (35): 18]

A doctor prescribes a diet for his patient's benefit, not his own benefit. And just as there are benefits for the body, the soul also has

benefits such as knowledge, belief and action. The Legislator is like a doctor; he knows what is best for the patient and orders him accordingly.

Section Twelve
Regarding Allāh's Vast Mercy

The third doubtful matter: they said: Allāh's mercy is vast, and it will surely encompass us. So there is no sense in depriving ourselves from pleasures.

The response is similar to that of the first argument. This saying implies rejecting that which Prophets came with. It belittles all the warnings and punishment mentioned (in Qur'ān and Sunnah).

Allāh described himself to be merciful, but He also described himself to be of severe punishment. We see how Prophets and righteous people were tested with sickness and hunger and how they were held accountable for the errors they committed.

In fact, on Judgment Day both *Khalīlallāh* [Ibrāhīm (*'alayhis-salām*)] and *Kalīmullāh* [Mūsā (*'alayhis-salām*)] will say: "Myself! Myself!"[272]

And 'Umar (*raḍiyAllāhu 'anhu*) used to say: "Woe to 'Umar if he is not forgiven."

Know that he who hopes for mercy ought to do things that bring it, including repenting from sin. He who hopes to harvest, should plant. Allāh said:

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[272] Bukhārī 6/264 and Muslim #194.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ
هَاجَرُوا وَجَٰهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ
اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

> "Verily, those who have believed, and those who have emigrated (for Allāh's Religion) and have striven hard in the Way of Allāh, all these hope for Allāh's Mercy"
> [*al-Baqarah* (2): 218]

Meaning: They deserve to have hope, as for those insisting on committing sins, their hope of mercy is far-fetched.

Maʿrūf al-Karkhī said: Hoping for mercy from He who you are disobeying is a form of betrayal (being betrayed by not having guidance) and foolishness.

Section Thirteen

Their Lack of Knowledge of Islām's Objectives

The fourth doubtful matter: They tried hard to overcome their lusts and desires but were unable to, because lust was part of their human nature. So, they gave up on attempting to purify themselves and abandoned performing actions altogether.

Their mistake was to think that the objective was to totally eliminate lust, desire and anger. This is not the objective of *Sharīʿah*. In fact, it is impossible to eliminate attributes of human nature. Lusts were created for good reasons such as maintaining the humankind and defending one's self. Love for money was made part of human nature because wealth is what makes fulfilling other lusts possible.

The objective of having self-control is to refrain from indulging

excessively and harmfully into lusts and to always maintain moderation.

Allāh praised those who practise self-control. This implies that a person will always have a nature that will require control. He (the Mighty and the Majestic) praised those who:

وَٱلْكَٰظِمِينَ ٱلْغَيْظَ

"repress anger (*al-ghaẓ*)"

[*Āl-'Imrān* (3): 134],

not those who lose the ability to become angry (*al-ghaẓ*).

It is impossible to eliminate aspects of human nature. What is expected is for one to control lust (*shahwa al-nafs*) and anger (*al-ghaḍab*), not to uproot them.

He who practices self-control is like a smart doctor who eats that which benefits him and refrains from that which does not. And he who does not have self-control is like a little child who eats all that he wishes to without paying attention to whether or not it is beneficial.

Section Fourteen

Their misguidance in the matter of *al-Wuṣūl* (reaching the degrees of religiousness)

The fifth doubtful issue: Some of them refrained from desires so much to the point that they began to see dreams, or thought of some eloquent statements. So they thought that they have attained levels of holiness. They say: "We have *'reached'*, so nothing could harm us. He who *'reaches'* the Ka'bah does not need to travel farther." They stopped performing religious deeds but continued wearing rags and patched clothes, and continued to dance and to discuss *Ṣūfī* topics.

Ibn 'Aqīl said: "Know that people have run away from Allāh's religion and headed toward their innovated systems:

Some people worshipped other than Allāh believing that He is in no need of anyone worshipping Him.

Others claimed that religious rituals were only meant for laypeople because of their ignorance. This is a form of *shirk* because Allāh made it clear that His interest was in us obeying Him, not just knowing of Him and His orders; unlike what *Ṣūfīs* and *Bāṭinīyyah* claimed. He said (the Mighty and the Majestic):

لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ

> "It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him"
>
> [*al-Ḥajj* (22): 37]

Abū 'Alī al-Rūthbārī was asked about those who say: I have reached a level where I cannot be affected by my situations (desires, actions ... etc.) He responded: "He has indeed reached ... Hell."

Section Fifteen
Censuring *Ṣūfī* Interpretations

Because *Ṣūfīs* suffered from lack of knowledge, they produced actions and sayings that were not permissible and because the righteous among them were few; many scholars, including their own Shaikhs, condemned them.

Mālik said: Do you really think *Ṣūfīs* are Muslims?! Then he laughed a lot.

And al-Shāfi'ī said: If a person becomes a *Ṣūfī* at sunrise, by noon he will turn stupid. And he said: Nobody practices Sūfism for forty days and ever regained his mind.

And 'Āsim Al-Aḥwal said: We have always known *Ṣūfīs* to be stupid. But some of them pretend to be among the people of ḥadīth.

And Yaḥyā Ibn Yaḥyā said: *Ṣūfīs* are worse than the *Khawārij*.

And Yaḥyā Ibn Mu'ādh said: Avoid the company of three types of people: Scholars who are not practicing (Islām), poor people who are flatterers and ignorant *Ṣūfīs*.

We previously mentioned how Scholars of Egypt condemned Dhū'l-Nūn, and those of Busṭām condemned Abū Yazīd, Abū Sulaymān al-Dārānī, Aḥmad Ibn Abī al-Hawārī and Sahl al-Tasturī. This was because scholars used to hold tight to the Sunnah, condemn the slightest *bid'ah* and abandon those practicing *bid'ah*.

Al-Shaikh Abū'l-Khaṭṭāb al-Kalūthānī said while visiting a *Ṣūfī* tent to pay condolences for a deceased person: "I would not have liked for my friends and teachers to see me entering this *Ṣūfī* tent."

This was how our Shaikhs were. As for these days, wolves and sheep have become friends!

Section Sixteen
Reasons for Condemning *Ṣūfis*

Ibn 'Aqīl said:

I condemn *Ṣūfis* for many religious reasons, among which:

They reside in these tents of theirs and do not attend congregational prayers. These tents are neither *masjids*, houses nor hotels. They reside in them without jobs. They treat themselves like cattle. They only eat, drink, sing and dance. They resorted to wearing colorful patches that are appealing to women and laypeople.

They appealed to women and beardless boys by looking good. They never enter a house in which there were women; except that they entice women against their husbands.

They accept food and money from oppressors, wrong doers and tax collectors.

And they accompany beardless boys during singing sessions where they light candles and intermingle with strange woman, with the excuse of assigning rags on them.

And each time they are invited to eat, they tell the person who invited them: "It is an obligation to invite us again in the future." Of course, believing so (that another invitation was obligatory) is *kufr* and saying so is a form of transgression.

They believe that singing and using musical instruments brings

you closer to Allāh. In fact, we have heard that they consider the time of singing to be a time when prayers are likely to be answered, because they believe it to be a time of virtue.

This is a form of *kufr* also, because he who believes something that was *makrūh* or *ḥarām* to be a virtue is a *kāfir*.

Also, they surrender to the will of their Shaikhs who consider kissing a beardless boy to be: *"mercy"*, and the strange woman they stay alone with: *"my daughter wearing the rag."* And they consider pulling the garments of others and ripping them to pieces as: *"the rulings of (making) rags."*

Also, they do not believe that there is a Shaikh who deserves to be praised except for Abū Bakr al-Ṣiddīq (*raḍiyAllāhu ʿanhu*).

Yet, Abū Bakr (*raḍiyAllāhu ʿanhu*) said: "If I ever err, then bring me back to the right path." He did not say: If I ever err then surrender to me.

In fact, it was reported that the Companions objected to the Messenger's (ﷺ) orders, One of them said: "You (O Prophet) forbid us from continuing fasting through the night while you do so."

And the Angels told Allāh:

أَتَجْعَلُ فِيهَا

"Will You place therein?"

[*al-Baqarah* (2): 30],

and Mūsā (*ʿalayhis-salām*) will say:

أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ

> "Would You destroy us for the deeds of the foolish ones among us?"
>
> [*al-A'rāf* (7): 155]

These *Ṣūfis* behave toward their leaders just as Allāh said about Fir'awn:

فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ

> "Thus he befooled and misled his people, and they obeyed him"
>
> [*al-Zukhruf* (43): 54].

Claiming that some people will attain a status where it becomes impossible to be held accountable for what they had done is a form of *Zandaqah* (irreligiousness). In fact, the closer a person gets to Allāh, the heavier his responsibilities become. To Prophets, committing minor sins is a more serious issue than it is to other people, because their responsibilities are much heavier.

So never listen to what such people say; they are zindīqs. Their garments consist of rags and wool, and their actions are those of irreligious people; eating, drinking, singing, dancing and rejecting rules of Sharī'ah.

Zindīqs continued to reject *Sharī'ah* until *Ṣūfis* came and introduced lewdness.

First they created the distinction between: *al-Ḥaqīqah* (truth) and *al-Sharī'ah*!

This is horrible because *Sharī'ah* was put in place for people's benefit. So *Ḥaqīqah* is nothing more than devilish whispers. Anyone who seeks *Ḥaqīqah* (truth) anywhere other than *Sharī'ah* is deceived and ignorant.

And if they tell those students of ḥadīth: "(You are) poor people, you take knowledge from mortals. We take our knowledge from living people. If you say: 'My father told me that his father told him' ... then they say: 'My heart told me that my Lord told it'."

They destroyed themselves and destroyed the hearts of laypeople with these fairytales. Their hatred towards scholars is the greatest form of *Zandaqah*. Scholars have exposed *Ṣūfī* transgressions and misguidance.

The truth is weighty, just as *Zakāh* is weighty. On the other hand, it is very easy to spend money on singers and poets.

May Allāh prevent *Sharīʿah* from the evils of this group that wears good clothes, enjoy comfortable living, deceive others with nice talk that only implies abandoning *Sharīʿah* and disregarding religious responsibilities. This was why they became near some people's hearts.

The strongest indication that they are upon falsehood is their love for worldly affairs, such as playfulness and singers.

Nothings harms the *Sharīʿah* more than *Mutakallimīn* (practitioners of *kalām*, deductive reasoning) and *Ṣūfīs*. The former group ruins people's creed, and the latter group ruins people's deeds and religious laws. They love idleness and singing.

The Salaf were nothing like this. They were submissive in matters of creed as well as matters of religious rituals.

My advice to my brothers is not to contemplate the words of *Mutakallimīn*, or the fairytales of *Ṣūfīs*. Occupying yourselves with earning a living is worthier than *Ṣūfī* idleness, and adhering to the apparent meanings of the text is worthier than dwelling into worth-

less deductions.

I have examined the ways of both groups. All what these (*Mutakillimīn*) achieve is to become doubtful, and all that those (*Ṣūfis*) achieve is excessive illusions.

Yet, *Mutakallimīn* are better than *Ṣūfis* because the former group can eliminate doubt. *Ṣūfis*, on the other hand, aim at dropping prophecy.

When they condemn scholars of ḥadīth for receiving knowledge from mortals, they in fact attack prophecy. And he who claims that his heart tells him what his Lord had told his heart is explicitly saying that he is in no need for the Messenger, and this is *kufr*. Those who attack the effort to gather ḥadīth aim at rejecting *Sharīʿah*. How are they certain that the devil is not the one whispering to them? Allāh said:

وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ

"the devils do inspire their friends"

[*al-Anʿām* (6): 121]

In fact, this is likely because they have abandoned the flawless proof and relied on that which is not protected from (the devil's) whispers.

And those who abandon *Sharīʿah* are many, but Allāh supports it with those who defend it in order to preserve it. They do not give any chance to a liar.

People say: "If Allāh wants for a merchant to become bankrupt then He will lead him to Ṣūfism(*al-taṣawwuf*)." I say: Ṣūfism will also ruin the merchant's religion because they permit for men to put the

"rag" on women, claiming that they are just their daughters, and they intermingle with them during singing sessions. Wives begin to dislike their husbands.

What passed above was said by Ibn 'Aqīl, who was an accurate critic and an insightful scholar.

Section Seventeen
Some of the Poetry that was said Condemning *Ṣūfism*

Abū Bakr al-'Anbarī said (in poetry):

"I have investigated the claimers,
whether slaves or slave owners,
I found most of them to be like a mirage,
it fascinates you from a distance,
So I yelled: "O people! Who do you worship?",
they each gave an answer,
Some pointed to himself,
and swore that there was no one of a higher status,
Others pointed to a patched rag,
and others pointed to a container made from leather,
And another worshipped his desires,
and no desire-worshipper is wise,
They preoccupy themselves with listening to songs,
They moan and roar from the rhythm of the songs,
They intentionally rip their clothes in order to get new ones,
And put their hands in very hot food containers
(they can't wait for it to cool down),
Don't you wonder at these people's strong devil,
He drives them crazy,
and crazy people only deserve to be chained,
I swear that they do not know the Glorious One,
they only know how to defy Him,

Had it not been for my loyalty to previous friends,
I would have unbleached my iron tongue at them,
Why do they ask to have good relations with me while
I am rejecting them,
He is generous in his friendliness,
but I am stingy with mine,
When they see me they pretend to cry out of mercy,
while the flames of their spite are fueled,
This is because I have abandoned the claimers,
had they been honest I would have not been far"

Al-Ṣūrī said: Some of my Shaikhs said this (poetry) to me:

"True *Ṣūfis* have vanished,
Ṣūfis has become a joke,
It turned into a yell,
a trance and food,
Yourself has lied to you,
this is not the proper path."

And Abū Isḥāq al-Shīrāzī told some of them (in poetry):

"I conside the generation of *al-taṣawwuf*
to be the worst of generations,
so give them unserious solutions,
Has the Lord whom you have adored ordered you
to eat like cattle and dance to him?!"

CHAPTER TWELVE

Devil's Deception of Pious People regarding Miracles (*al-karāmāt*) and the Sort

We have mentioned previously that devil's ability to deceive a person is a function of how little knowledge he has. *The less knowledge a person possesses; the more able devil will be to deceive him. And vise versa.*

A worshipper may see a light in the sky. If he sees it during Ramaḍān, he would say: "I have seen *Laylatul-Qadr* (the night of power)." And if he sees it outside Ramaḍān, he says: "the doors of heaven have opened for me." He might expect something to happen and it does happen, out of coincidence, or because of devilish deception. A wise person never goes by such things, even if it were a gift from Allāh (*karāmah*).

Mālik Ibn Dīnār and Habīb al-'Ajmī both said: "The devil plays with readers (ascetics) just as children play with walnuts."

Section One
Examples of their Stories in matter of *karāmāt* (miracles)

Iblīs has deceived some weak minded ascetics by showing them some *al-Karāmah* to the point that some of them claimed to be Prophets:

Al-Ḥārith al-Khadhhāb used to see such illusions and miracles, and used to complain to his father about them and how he felt that they were from the devil. His father told him that they were not from the devil citing the verse:

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾

> "Shall I inform you (O people!) upon whom the devils descend, they descend on every liar, sinful person"
> [*al-Shu'arā'* (26): 221-222]

and that he was not a liar or a sinful person so devils could not have descended upon him. Gradually, he began to believe in these illusions to the point of claiming to be a Prophet. He was followed by many people until he was killed during the time of 'Abdu'l-Malik.

Section Two
Deception by What Appears to be Miracles

Farqad said: "One day I was worried about my tax which had amounted to six *dirhams* and I did not have the money. I prayed. Then while walking on the bank of the Euphrates I found six *dirhams*. I weighed them and found them to be exactly six golden *dirhams*. I told Ibrāhīm al-Nakh'ī about this, so he said: "Give it in charity for they are not yours."

Look at how scholars pay no attention to what appears to be a miracle! He asked him to donate them because they were not his.

Ibrāhīm al-Khurasānī said: "I needed to make *wuḍū* once, so I found a water container made from jewellery and a *siwāk* made from silver. I used the *siwāk* and made Wuḍū with the water."

Some of the narrators of this story are not trustworthy. If this story turns out to be true, then it is a proof that this man lacks knowledge. If he knew better, he would not have used a silver *siwāk*, because it is not permissible to do so. Allāh would never grant someone a miracle that entails doing something that is not permissible.

Section Three

Being Cautious from what appears to be a Miracle (*al-karāmah*)

Since people realized the extent of devil's deception, they warned from falling for things that appeared to be miracles. They feared that it may be from devil's deception.

Zahrūn said: "One day I was lost in the desert when I heard a white bird telling me: O Zahrūn! Are you lost? I replied: You are a devil, find someone other than me to deceive. Then the bird said: You are lost? I repeated my response. Then he stood on my shoulder and said: I am not a devil. You are lost, and I was sent to you. Then he disappeared."

Zulfā said: "I told Rābiʿah al-ʿAdawīyyah: People say that you find food and drink in your home, is this true? She replied: If I did I would never touch it."

And Rābiʿah once said: "One cold day I was yearning for a hot meal, and wished that I had some onions to make it with. Suddenly, a bird dropped an onion he had held with his beak. When I saw this I decided not eat out of fear that it was the devil who had done so."

Wuhayb used to cry when people told him that he deserved to enter paradise. He used to say: I worry that this is from the devil.

Section Four

Censuring *Ṣūfīs* for their Claims [of piety]

ʿAbdu'l-ʿAzīz al-Baghdādī said: "I used to read *Ṣūfī* stories. So one day I climbed over the roof and heard a voice saying:

وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

"He protects the righteous"

[*al-Aʿrāf* (7): 196]

So, I jumped over the roof and found myself suspended in the air."

This is impossible. In addition, throwing one's self from the roof is a sin, and believing that Allāh would protect someone while committing a sin is false. Allāh said:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

"Do not throw yourselves into destruction"

[*al-Baqarah* (2): 195]

How could he have been righteous when he was disobeying his Lord?! And who told him that he was from among the righteous?!

Many people have infiltrated *Ṣūfīs* and imitated them. They were excessive in claiming high levels of holiness and made laypeople follow them using lies and deception.

Al-Ḥallāj used to bury food in certain places of the desert, and then he would invite friends to take a walk around the same area. He used to make previous arrangements with one of the friends to ask him for the same type of food that he had hid. Then al-Ḥallāj would pray two units and then dig up the food.

And when al-Ḥallāj was brought to be executed he said to his friends: "Don't worry about all of this, I will return to you after thirty days!"

The belief system of al-Ḥallāj was bad. I mentioned some aspects of his belief system in the beginning of the book, and how he was ordered to be executed by scholars of his time.

Some latter *Ṣūfīs* used to apply grease (fire retardant) on his skin, and then would sit in the furnace pretending for this to be a miracle.

I mentioned all of this so everyone realizes how these people have played with religion. How much of *Sharī'ah* would remain after all of this?!

CHAPTER THIRTEEN

Devil's Deception of Laypeople

We have previously mentioned that devil's deceptive ability increases in a manner that is proportional to the level of ignorance. Many laypeople fell for him. It is impossible to mention all aspects of such deception, so we will mention major aspects. And Allāh is the Guide.

Iblīs whispers to the layperson to contemplate Allāh's nature. So he begins to have doubt. Allāh's Messenger (ﷺ) said: "Satan comes to one of you and says: 'Who created so-and-so?' till he says: 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allāh and give up such thoughts."[273]

This occurred because people better understand that which they sense. They know that everything that they come across was previously created (so they ask the question: who created Allāh?!) So we tell the layperson: Don't you know that Allāh created time when there was no time, and created place when there was no place, and that He created earth with nothing beneath it? So one should not seek to understand that which is not comprehensible to him. Con-

[273] Muslim 113.

sult with your intellect, for it is a good consultant.

Sometimes Iblīs makes people assume that Allāh's Attributes are similar to those of humans.

Iblīs also deceives people from the angle of radical following of a school of thought (*madhhab*). You see a layperson cursing and fighting over matters that he does not understand well. Some people fight over love for Abū Bakr (*raḍiyAllāhu ʿanhu*), others fight over love for ʿAlī (*raḍiyAllāhu ʿanhu*). Plenty of wars happened because of such things!

People of Balkh and those of Baṣrah fought extensively over such matters throughout the years. Some were killed, and the wealth of some was burned, while those who partook in these fights wear silk and gold, drink liquor and commit murder. Abū Bakr and ʿAlī are free from such people.

Some laypeople might assume that they have some good understanding regarding some issues, so Iblīs convinces them to argue with his Lord: Why did He predestine and punish? Why does He increase the sustenance of a sinner, and reduce that of a believer?

Others thank Allāh during good times, but object and disbelieve during difficult times. Some refuse to pray when stricken by a calamity.

And if a Christian defeats a Muslim, some laypeople say: "The cross has become victorious, so why should we perform *Ṣalāh*?!"

All of these problems happen because Iblīs takes possession of them. They are far from knowledge and scholars. If they only referred to people of knowledge, they would have told them that Allāh

was wise and that He was the Owner. So there was no place for such objections.

Section One

Devil's Deception of Laypeople regarding *al-Fatwā* [Jurists Religious Advisory]

Some laypeople think too highly of themselves, so they stop caring about going against jurists. Whenever their *Fatwās* go against their personal opinions, they criticise them. Ibn 'Aqīl used to say:

If I were to interfere in the work of a craftsman he would tell me: "You are a scholar, may Allāh bless your knowledge. This craft is not your specialty." This is in spite of the fact that the craft is a form of physical work that is easy for me to learn. On the other hand, what I am involved in (Islāmic knowledge) is intellectual. If I were to give him a *fatwā*, he would not accept.

Section Two

Devil's Deception of Laypeople to think that Ascetic Masters are of a Higher Class than Scholars

If laypeople saw a wool coat on the most ignorant of people they would glorify him, especially if he lowers his head and humbles himself to them. They compare him to scholars saying: "Scholars seek worldly gain, but this man (*Ṣūfī*) is ascetic, he does not eat fancy food and has never married." They do not know the virtue of the scholar over that of a *Ṣūfīs*. By doing so, they are claiming *Ṣūfīs* to go beyond the *Sharī'ah* of Muḥammad Ibn 'Abdullāh (ﷺ).

It is of Allāh's bounty on such laypeople that they were not present

at the time of the Messenger (ﷺ). Had they seen him getting married, eating chicken and enjoying sweets and honey; they would not have glorified him as much as they do now.

[13:1]
Devil's Deception of Laypeople causing them to Attack Scholars

He deceives them to attack scholars who enjoy lawful things. This is the worst of ignorance.

Also, they always prefer strangers over local people; even if they are not aware of the soundness of their creed. They prefer strangers even though they might be *Bāṭiniyyah*. You should trust those whom you have known well: Allāh said:

فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓا۟ إِلَيْهِمْ أَمْوَٰلَهُمْ

> "if then you find sound judgment in them, release their property to them"
>
> [*al-Nisā'* (4): 6]

And Allāh mentioned the fact that people knew the Messenger (ﷺ). He (the Mighty and the Majestic) said:

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

> "Indeed Allāh conferred a great favour on the believers when He sent among them a Messenger from among themselves"
>
> [*Āl-'Imrān* (3): 164],

and said:

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ

"Those to whom We have given the Scripture recognise him as they recognise their own sons"

[*al-An'ām* (6): 20]

Section One

Glorifying the Ascetics

Some laypeople accept the claim of a *Ṣūfī* even if he goes against *Sharī'ah*. Some of them tell a layperson: "Yesterday you have done such and such, and such and such will happen to you tomorrow." The layperson believes him and thinks that he knows the unseen. Claiming to know the unseen is a form of *kufr*.

Also, they observe these *Ṣūfīs* indulging in unlawful things, such as befriending women and being alone with them. They do not object because they believe in them.

Section Two

Committing Sins Excessively

Iblīs entices laypeople to dwell into sins, and when they get reprimanded they say things that *zindīqs* say. For example they say: "I will not abandon immediate pleasure for future pleasure." This is because of their ignorance. This would be just like if a person suffering from fever is asked to eat honey, so he responds: "Fulfilling my immediate desire to eat honey is more important to me than my hope of cure!"

Had these people understood the reality of *īmān*, they would know that Allāh's promise of the future pleasure is definite. Don't they

see how merchants risk a large sum of money for the sake of little gain? It is unwise for them to give up that latter pleasure and to dwell into eternal punishment for the sake of small immediate gain.

Some laypeople say: "Allāh is generous, His forgiveness is vast, and having hope (in Allāh) is from our religion." They consider their wishful thinking: *"hope"*. This is what destroyed most sinners.

Al-Farazdaq asked those around him once: "If I were to do something wrong towards my parents would they throw me in a blazing oven?" They said: "No, they would have mercy on you." He said: "I trust my Lord's mercy more than I trust theirs."

This is utter ignorance. Allāh is merciful but not in the sense of being tender hearted. Had He been tender hearted, no bird would be slaughtered, no child would die, and no one would enter the hell-fire.

Al-Aṣma'ī said: "I was with Abū Nawwās near the Ka'bah when he saw a beardless boy touching the Black Stone. Abū Nawwās said: 'I am going to kiss him near the Black Stone.' I replied: 'Fear Allāh! You are in a sacred city, near the sacred house.' He insisted and went and kissed the boy near the Black Stone. I said: 'Do you do such a thing in the Haram?!' He replied: 'Leave that issue alone, my Rabb is merciful.' Then he said (in poetry):

'Two lovers had their cheeks wrap around
one another next to the Black Stone,
They gained satisfaction without sinning,
as if they had an appointment with each other."

Look at how he considered Allāh's mercy but did not consider His wrath.

Some laypeople say: "Scholars are the ones who must follow Allāh's rules strictly, as for me I am not doing that bad."

A scholar and a layperson are equally obligated to follow *Sharī'ah.* And if a scholar commits a sin, this is not to be an excuse for laypeople to commit the same sin.

Some laypeople also say: How bad is my sin for me to deserve to be punished?! And who am I to be punished?! My sin does not harm Allāh, and my obedience does not benefit Him. His mercy is greater than my crime. One of them said (poetry):

> "Who am I in Allāh's eyes,
> for Him to punish me if I sin."

This is great foolishness. They think that Allāh only punishes someone who is of His status. By believing this they become defiant.

Ibn 'Aqīl (*raḍiyAllāhu 'anhu*) heard a man saying: "Who am I for Allāh to punish me?!" So he responded: "If all humans were to die except for you, then Allāh's saying "O people!"would apply to you."

Others say: "I will repent, and I will rectify myself." How many foolish negligent people were kidnapped by death before seeking repentance? It is not of good discipline for a person to delay doing the right thing. What if repentance never happens?! Or what if it was not done correctly?! Or was not accepted?! And even if it was accepted, the shame of committing the sin will continue forever. So the difficulty associated with repelling sinful thoughts is easier than the agony of performing repentance.

Some people repent, and then go back to committing the same

sin, so Iblīs increases his effort to mislead them because of their weakness.

Al-Ḥasan said: If the devil finds you to be a sinner, he will announce your demise. And if he finds you to be obedient (to Allāh) he will become fed up with you and reject you. And if he finds you fluctuating between obedience and sin, then he becomes eager to deceive you.

[13:2]
Devil's Deception of Laypeople regarding their Lineage

Some people become fooled by their good lineage. You hear them saying: I am from the lineage of Abū Bakr, 'Alī, al-Ḥasan, al-Ḥusayn (*raḍiyAllāhu 'anhum*) or that virtuous scholar.

They base this belief of two foundations:

1. First: Thinking that he who loves someone will love his children and family.
2. Second: That those righteous people will be allowed to intercede, and their family members are most deserving of their intercession.

Both issues are wrong:

As for love, Allāh's love is not like that of people. Allāh only loves those who obey Him. People of the Book were from the lineage of Ya'qūb (*'alayhis-salām*), but this did not help them.

As for intercession, Allāh said:

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

"they cannot intercede except for him with whom He is pleased"

[*al-Anbiyā'* (21): 28]

And when Nūḥ (*'alayhis-salām*) wanted to be take his son with him on the ark, he was told:

إِنَّهُ لَيْسَ مِنْ أَهْلِكَ

"he is not of your family"

[*Hūd* (11): 46]

Ibrāhīm (*'alayhis-salām*) was not allowed to intercede for his father. And our Prophet (ﷺ) was not allowed to intercede for his mother, and He (ﷺ) told Fāṭimah (*raḍiyAllāhu 'anha*): "I do not suffice you anything regarding Allāh's orders."[274]

He who thinks that he will be saved because his father was saved, is just like he who thinks that he will become full when his father eats.

Section One

Relying on one Virtue and Not Caring about Anything Else

Iblīs deceives people to make them rely on one good thing that they have done, and then not worry what they did afterward:

Some of them say: *"I am from the people of Sunnah."* But then he does not avoid sins. Believing that sins must be avoided is a must.

[274] Bukhārī 8/386 and Muslim #206.

Avoiding them is a must as well. One of the two does not suffice from the other.

Rāfiḍahs (extreme sect of the Shī'ah) say: Our allegiance to the Prophet's (ﷺ) Family will repel harm off us.

This is a lie. It is piety that repels.

[13:3]
Devil's Deception of Jobless *"Gangs"* in Stealing the Wealth of Others

These jobless people refer to themselves as the *al-fityān* (the gang), and claim that they never lie, commit fornication, or expose a woman's secret. However, they are liberal in stealing people's money paying little regard to the suffering of those whose money they steal.

They swear by the *"gang"*, and make their members wear certain types of pants, just as *Ṣūfīs* make their followers wear patched garments.

Some of them kill their sisters and daughters because of rumours. They consider this manliness.

Section One
Focusing on Voluntary Religious Acts and Neglecting Obligatory Ones

Some laypeople come to the *masjid* before *adhān* and pray voluntary prayers *(nāfila)*, yet, while praying the obligatory prayer *(farā'iḍ)* behind the Imām, they rush and go faster than the Imām.

Some of them do not attend obligatory congregation prayers, but attend the *al-Raghā'ib* prayer.

Others cry while performing worship, but insist on committing sins, and say: "We do some good, and we do some bad, but Allāh is merciful and forgiving."

Most of them use their personal opinions in performing worship. They do more harm than good.

I have known a person who memorised the entire Qur'ān and became ascetic, then requested to be castrated. This is one of the worst sins.

Section Two
Attending Gatherings of *al-Dhikr*

Many laypeople attend *al-dhikr* sessions and cry. They think that this is all they need to do. Little do they know that the objective is to act upon what is said. In fact, the knowledge you gain will only be a burden on you if you do not act upon it.

I know people who have attended *al-dhikr* sessions for years. They cry and feel humble, yet, they continue to deal in usury, cheat in buying and selling, ignore the pillars of prayer, backbite Muslims and disobey parents.

Iblīs convinced these people that attending such sessions and crying will repel punishment for the sins they commit.

He made others believe that sitting with scholars and righteous people does the same thing.

Also, he made others procrastinate.

And made others only watch and not act.

[13:4]
Devils's Deception of Wealthy People
(*aṣḥāb al-amwāl*)

His deception of them takes four shapes:

1. *First:* Not caring of the method by which they gain wealth. Usury has become prevalent in financial dealings, and people became accustomed to it. Most dealings do not enjoy the approval of all scholars.

2. *Second:* Stinginess and not paying the due *zakāh* because of reliance on Allāh's forgiveness. Some of them give part of the due *zakāh* and believe that it will suffice. And others use deceptive techniques in order not to pay it. For example, they might give their wealth as a gift before owning it for an entire year, and then they take it back later. And others overestimate their charity, so they would give a poor person a garment that is only worth two *dīnārs* but count it as a ten *dīnār* of *zakāh*. Others give charity from the lowest quality of what they own.

And others give an annual salary to an employee and count it as *zakāh*.

Others give the due *zakāh* in full. Iblīs whispers to them that they are in no need to give any more voluntary charity. So they miss out on the reward, and they die before enjoying spending their money.

3. *Third:* Believing that having a lot of money is a reward for their righteousness. This is ignorance. Virtue is gained through good personal traits, not through collecting money. A poet once said:

> "Having a wealthy soul is better than having financial wealth,
> and the wealth of the soul lies within it,
> not in what is outside of it."

4. *Fourth:* In spending wealth. Some people spend money wastefully:

Sometimes by spending money for unnecessary things, such as decorating homes and making pictures,

And sometimes by wearing extravagant clothing,

And sometimes by eating food wastefully,

These actions are either sinful or *makrūh* (disliked), and they will be accounted for. Allāh's Messenger (ﷺ) said: "O son of Ādam! On the Judgment Day you will be allowed to walk free until you are questioned about four things: Your life, how you spent it, your body how you used it, your wealth how you gained it and spent it and your knowledge what you did with it."[275]

Some wealthy people spend money on building masjids and bridges but only to showoff and gain reputation. He writes his name on the establishment. Had his deed been for Allāh's sake he would not have done so. And if he were to be asked to build a wall and write his name on it he would not have done so!

Another example of showing off is that during Ramaḍān they light candles in the *masjids* they had built, while the same *masjid* re-

[275] Authentic ḥadīth, see *Juz' dhamm man lā ya'mal bi'ilmhi*, #1 of Imām Ibn 'Asākir

mains unlit the entire year. The reason is that they would not get the same recognition for lighting the *masjid* all year as they would for lighting it during Ramaḍān. It would have been better for them to give the poor the money which they had spent on candles.

Others get lighter (golden) *dīnārs* (made from less gold), and give them as charity in public, just so people say: So and so gave away a *dīnār*.

Early righteous people used to do the exact opposite. They used to wrap a heavy *dīnār*, one that weighs one and a half *dīnārs*, with a piece of paper. They used to give it to a poor person in secret. When the poor man used to look at the wrapped charity he used to think that it was a piece of bread, but then realized it was a *dīnār*. Then he would assume it was a light *dīnār*, but then realized it was a heavy *dīnār*. So the poor person would become happy at each stage, and the reward of the giver multiplies each time.

Some wealthy people donate to foreigners but do not donate to more deserving relatives.

Allāh's Messenger (ﷺ) said: "Charity to the poor is only a charity. But charity to those of kin is two things: a charity and a reason for maintaining ties of kinship."[276]

And some people know the virtue of giving charity to poor relatives, but they do not give them because of family feuds. If they were to donate to them, they would get the reward of: charity, giving a relative and fighting lust.

Some people perform *Ḥajj* again and again in order to gain people's praise.

[276] Abū Dawūd #2355, and Tirmidhī #658792.

A man told Bishr al-Ḥāfī: I've saved two thousand *dirhams* to perform *Ḥajj*.

So Bishr said: Have you performed *Ḥajj* in the past?

The man replied: Yes.

Bishr said: Then give the money to a man in debt.

He said: I am only inclined to performing *Ḥajj* .

Bish replied: Your objective is for people to say that you are a *Ḥajj*?

Some people spend money on singing and dancing sessions. Iblīs makes them believe that they are doing good deeds by feeding the poor people who attend these gatherings. We have discussed how such things negatively affect the heart.

And some wealthy people use silver utensils and silverware during engagement parties. Some scholars attend such parties and do not criticize the host, out of adhering to bad habits.

Some wealthy people transgress in writing their wills. They deprive some deserving heirs because they believe that they are free to do whatever they want with their money. They forget that by becoming ill (their death illness) then their heirs become deserving of receiving their share of the inheritance.

[13:5]
Devil's Deception of the Poor (*al-fuqarā'*)

Some poor people pretend to be poor when they are rich. Then they resort to begging which is a sin that is punishable by hell.

Allāh's Messenger (ﷺ) said: "He who begs to increase his riches is in fact asking only for a live coal. It is up to him to decrease it or increase it."[277]

Even if they do not beg others, but only hope for people to believe that they are ascetic, then they are showing off.

And if they are truly poor, then it is better for them to conceal this fact. Some of the *Salaf* used to always carry a key with him in order to make others think that he owned a home, when in fact he was so poor that he had no home, and spent his nights in the *masjid*.

Also, Iblīs convinces a poor person that he is better than a rich person. This is because he has given up on becoming rich like him. This is wrong because betterment is not a function of what one possesses.

[277] Muslim 1041.

[13:6]
Devil's Techniques in deceiving the Majority of Laypeople

He convinced them to follow practised customs, which is the major reason for their falling into error.

For example, they imitate their parents in following customs without question. Some of them become fifty years old practicing what his father used to do without thinking if this custom was good or bad.

Another example is imitating Jews, Christians and idol worshipers. And many Muslims only perform *Ṣalāh* as a custom. Some people spend years praying in a manner similar to what he sees others praying; while he does not recite *al-Fātiḥah* properly and is not aware of the *al-wājibāt* (obligations of *Ṣalāh*). They do not attempt to learn how to pray properly, yet, if one of them plans to travel he would ask others about the details of travel.

Some people make *rukū'* and *sujūd* before the Imām. I saw people making *taslīm* while the Imām is doing it and before completing reciting *tashahhud.*

And some of them abandon performing obligatory rituals but perfect performing voluntary rituals.

Other people neglect to properly wash some of the *wuḍū* parts, such as the ankles. And they do not make sure that water reaches the areas of their fingers that are beneath their rings. This makes their *wuḍū* invalid.

As for their business dealings, they are mostly invalid, and they do not make effort to learn proper dealings. And when they decide to follow *Sharīʿah*, they follow some jurist's lenient rulings.

They rarely sell something without cheating and concealing its faults.

And during Ramaḍān some of them continue to miss obligatory prayers, eat unlawful foods, and backbite others.

Some people mortgage their homes, then pay off the mortgage just so people do not find out that they were in need. They could have sold other goods, or moved to another house.

Other people continue to practice the habit of relying on fortunetellers. This has become prevalent among people. They seek the advice of fortunetellers when traveling, designing clothes or getting treatment by cupping (*al-ḥijāmah*). They have horoscope schedules in their homes, but many of them do not have a copy of the Qur'ān in the same homes.

Some people asked Allāh's Messenger (ﷺ) about the fore-tellers, He (ﷺ) said: "They are nothing." They said: 'O Allāh's Messenger! Sometimes they tell us of a thing which turns out to be true." Allāh's Messenger (ﷺ) said: "A Jinn snatches that true word and pours it into the ear of his friend (the fore-teller). The foreteller then mixes with that word one hundred lies."[278]

And Allāh's Messenger (ﷺ) said: "Whoever went to a fortune-teller and asked him about some matter (i.e. of the unseen) and believed him, will have his prayer rejected for forty days."[279]

[278] Bukhārī #3210 and Muslim #2228.

[279] Muslim #2230.

And he (ﷺ) said: "Whoever went to a fortune-teller and believed in what he said, has disbelieved in what was revealed to Muḥammad."[280]

Out of habit, many laypeople swear by Allāh falsely, and many of them say things that equalize *ẓhihār* without knowing. They say: It is a sin for me to sell such and such.

They wear silk and gold. Some of them refrain from wearing silk except on Fridays.

Also from their bad habits is not forbidding evil. Some people see their own relatives drinking alcohol and wear silk but do not forbid them, and they do not treat them differently because of what they are committing. Instead, they mix with them as if they are doing nothing different.

Some laypeople build a terrace at the entrance of their homes. They make the road narrower, and rain accumulates around the terrace. They must remove the rain, and they are sinning because of their harming of Muslims.

And from their bad habits is to enter the bathroom without covering their *'awrah* (private area), then they allow the masseur to touch their thighs which are a part of their *'awrah*, because the *'awrah* is from the belly button to the knee.

They also do not treat their wives fairly, sometimes forcing them to give up some of their dowry. And they think that they do not have to pay that part anymore. Some husbands sway toward one wife more than the other. They do not treat both of them equally

[280] *Musnad* Aḥmad 2/408, Abū Dawūd #3904, Tirmidhī #135 and Ibn Mājah #639.

thinking that it is not a major issue.

Allāh's Messenger (ﷺ) said: "If a man has two wives between whom he is unjust, he will come on the Day of Judgment with one of his shoulders dropping down."[281]

Some of them declare bankruptcy in front of the judge in order not to pay the due rights of others. They think that by doing so, they become relieved from paying those rights.

Another bad habit is that workers who are paid for an entire day's work spend too much time not working, either because they are lazy or because of wasting time fixing tools; like sharpening axes and saws. This is cheating unless it is something minor, and is within social norms. Some of them claim that they do not have to perform Salāh while working claiming that it would not be fair to get paid for the time they spent praying. Little do they know that prayer times are excluded from any hiring contract.

Also, they are not sincere in their work.

Another bad habit is putting a dead person in a coffin when burying him. This is disliked. As for the shroud, it must be of moderate quality, not too expensive and not too cheap. People put some clothes in the coffin to be buried with the deceased, which is a sin because it is a waste of wealth.

Also, they conduct wailing sessions for the deceased. Allāh's Messenger (ﷺ) said: "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Judgment wearing a

[281] *Musnad* Aḥmad 2/295, Abū Dawūd #2133, Tirmidhī #1141, Nasā'ī 7/63 and Ibn Mājah #1969.

garment of tar and a mangy coat of armor."[282]

And they slap their faces and tear their clothes, especially women. Allāh's Messenger (ﷺ) said: "They are not from us; those who beat their cheeks, tear open their garments, and call out with cries from the days of ignorance."[283] Those who witness this happening usually do not advice against it. Sometimes those who do not partake in such acts are accused of not having true feelings of sadness for the deceased.

They also visit graveyards on the fifteenth night of Sha'bān. They light candles and take home with them some sand of virtuous people's graves.

Ibn 'Aqīl said: "Some people felt the burden of religious responsibilities, so they innovated their own practices to make things easy for them. In my opinion, those who glorify graves, kiss them, light candles on them, pray to the deceased: 'O my master! Help me', seek blessings in the sand of the graves, pour perfume on them, and travel long distances to reach them, they are *kāfirs*."

You rarely find such people eager to know the details of *zakāh*. Instead, they reprimand him who does not kiss the Cave site, and does not wipe over the stones of the *Ma'mūniyyah Masjid* on Wednesdays.

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[282] Muslim #934.

[283] Previously referenced.

[13:7]
Devil's Deception of Women (*al-nisā'*)

As for devil's deception of women, then they are very many. I have written a seperate book just for women. I have mentioned in it what is related to them with regards to all the acts of worship and other than that. I will mention here just a few words of the deceptions of Iblīs upon them.

From that is a woman will finish her menstruation after the sun has risen, so she will perform *ghusl* after the time of *al-'Aṣr* and she will pray the *al-'Aṣr* prayer only, and the *al-Ẓhuhr* prayer was compulsory upon her to pray!

From them are those who will delay the *ghusl* for two days, making the excuse that she has to wash her clothes.

Perhaps she will delay the *ghusl* from *janābah* in the night to the rising of the sun. And when she enters the bathroom she will not cover herself and she says: "My sister, my mother and my slave girl are women just like me, so from whom should I cover up?!" and all of this is *ḥarām.*

It is not allowed for the woman to look at what is between the navel and the knees of another woman even if it is her daughter or her mother except if the daughter is a small child, but when she reaches seven years of age then she is to cover up, and others should cover up from her.

Maybe the woman will pray sitting down while she is able to pray standing. the *Ṣalāh* will then be invalid.

Maybe she will make the excuse of the impurity of her clothes

because of the urine of her child while she is able to wash them. But if she was to leave the house she will adorn herself and even borrow clothes! She is lax with regards to the *Ṣalāh.*

Maybe she does not know any of the rulings with regards to the *Ṣalāh* and she will not ask.

Maybe she will uncover that of herself that will cause her *Ṣalāh* to be invalid and she won't pay it any attention.

Maybe she won't take care with regards to having a miscarriage, and she doesn't know that if she has a miscarriage (intentionally) with that which has a soul blown into it, then she has killed a Muslim!

Maybe she will live with her husband in an evil manner, she may speak to him with that which is *ḥarām* and she will say: *"This is the father of my children and that is all that is between us"* and she will leave the house without his permission and she says: *"I didn't go out to sin"* while she doesn't know that leaving the house without his permission is a sin in itself!

From them are those whom their husbands call to the bed and they refuse, thinking that this refusal is not a sin, while she is forbidden to do so. Allāh's Messenger (ﷺ) said: "If the man calls his woman to the bed and she refuses, and she spends the night while he is angry with her, the angels curse her until she reaches the morning."

She will spend carelessly out of the wealth of her husband, and it is not allowed for her to take anything out of the house except with his permission, or except if she knows he will be pleased with that.

Some women pay fortune-tellers and magicians to make others love them or to cause others to become speechless. All of which is *ḥarām*.

Some pierce children's ears, which is *ḥarām*.

Others attend *Ṣūfī* sessions where they allow Shaikhs to put rags on them, and to shake their hands. She becomes his daughter they claim, and do wonders with them.

I must stop unleashing my pen now, because this is a long subject. If I were to go into further detail, and to reference ḥadīths and narration, the book would turn into many volumes in size.

I only mentioned a small portion so it would point to the bigger portions.

And we did not refute arguments unless they are clearly wrong.

May Allāh, by His Generosity, prevent us from error, and guide us to righteous sayings and doings.

CHAPTER FOURTEEN

Devil's Deception of People by giving them High Hopes (of living long)

Many Jews and Christians contemplated joining Islām, but Iblīs convinced them to procrastinate saying: "Do not rush, look more into the issue." Until they die as non-Muslims.

He also causes the sinner to procrastinate seeking repentance. A poet said:

"Do not rush into committing a sin,
and then procrastinate repenting."

Iblīs makes those seeking righteousness feel lazy, and he causes those who are serious to procrastinate. He convinces a jurist to rest instead of going over his lesson again. And convinces a worshipper who had woken up to pray at night that he still has a lot of time.

Iblīs tries to make people lazy procrastinators, and to make them have hope (of a long life). A disciplined person must take advantage

of time, and never procrastinate. That which is feared can never be trusted, and that which passes can never be brought back again.

The main reason for doing less good and more evil is relying on the hope of a long life, this is because a person continues to procrastinate performing good deeds and refraining from evil deeds.

He who hopes to wake up in the morning will not do much at night, and he who hopes to travel during the day will travel much at night. However, he who sees death to be near works hard during his life. Allāh's Messenger (ﷺ) said: "Perform prayer as if you were departing."[284]

Some of the Salaf said: "Beware of procrastination, for it is one of devil's strongest weapons."

A disciplined person prepares for his journey, while a procrastinator doesn't. So when it comes time to travel the disciplined person feels happy while the procrastinator feels that he is in trouble. This is how people are. Some are alert, so when the Angel of Death comes they do not feel guilty. Others are not disciplined, so they feel the agony when it comes time to travel.

If procrastination is part of your nature then repelling it becomes difficult. But when one knows that he has a persistant enemy he will always be on guard.

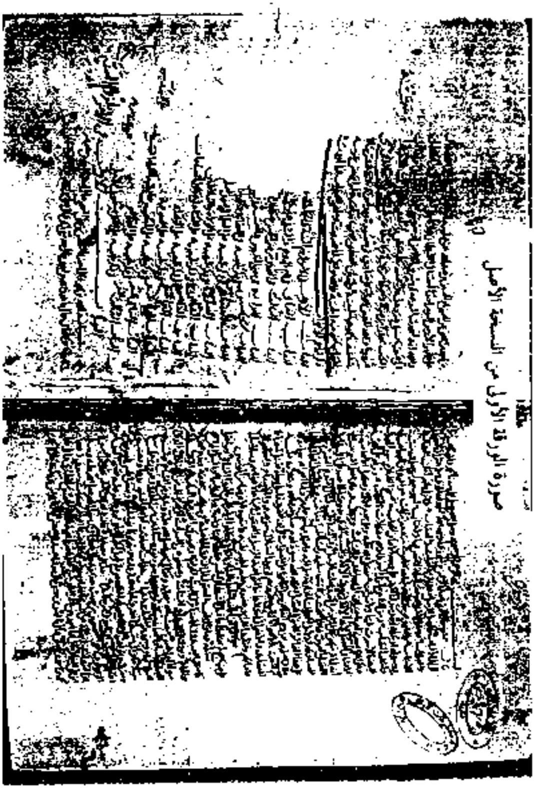
We ask Allāh to give us safety from the enemy's cunning, the devil's *fitnah*'s and the evils of ourselves and the *dunyā*. Indeed He is near and responsive.

[284] *Musnad* Aḥmad, 5/412, Bukhārī in *al-Tārīkh al-Kabir*, 3/2/216 and Ibn Mājah #4171.

May Allāh make us from among those who are believers.

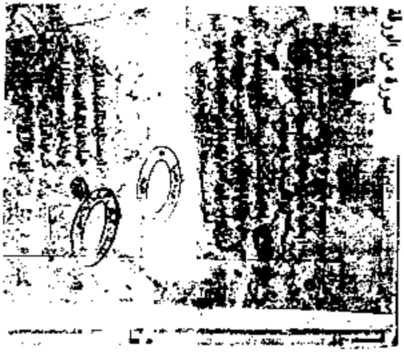
The book is complete, and all praise is due to Allāh from the beginning and to the end.

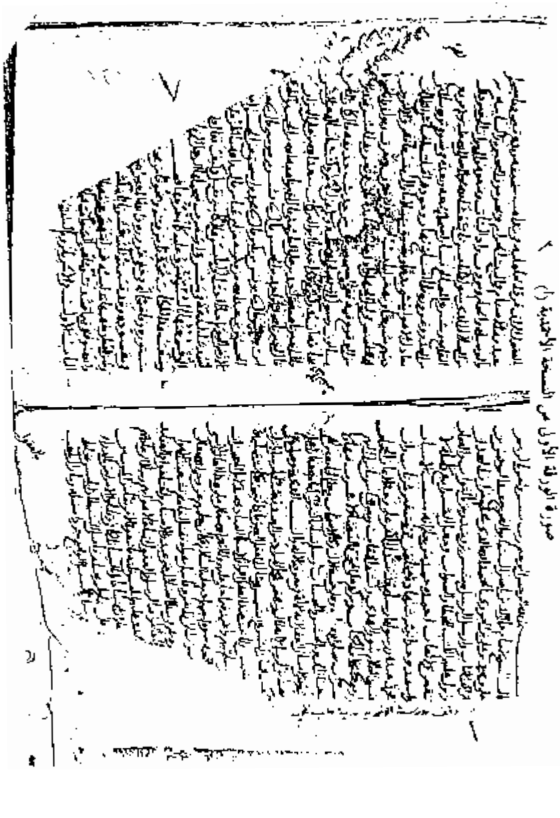
Picture Plates of the Original Manuscript

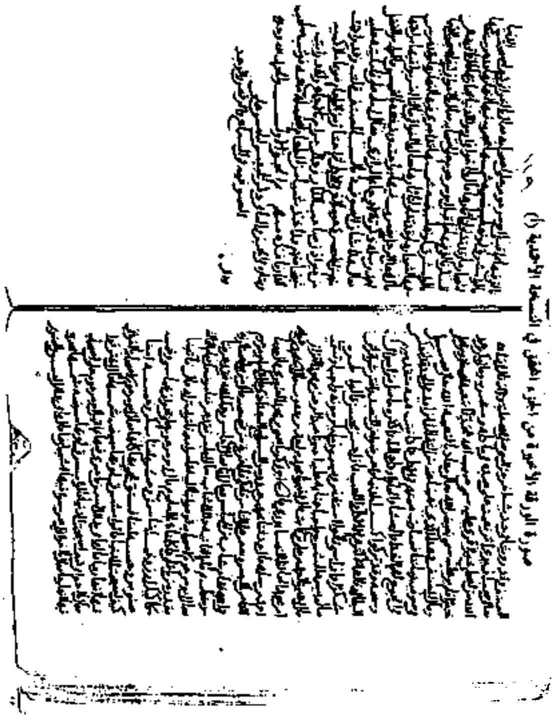


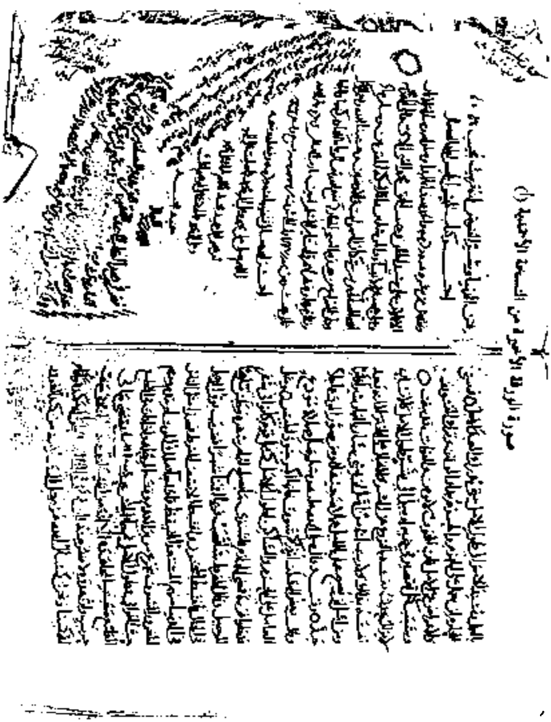
صورة الورقة الأخيرة من الجزء المحقق في النسخة الأصل

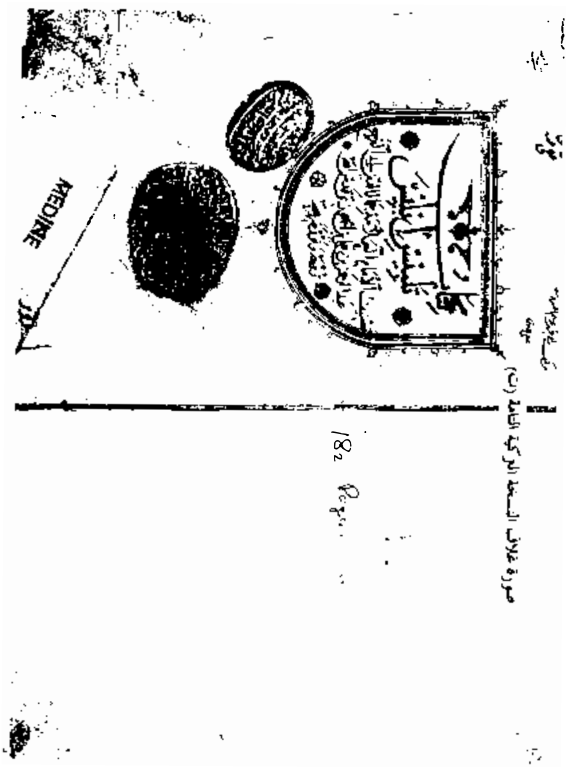


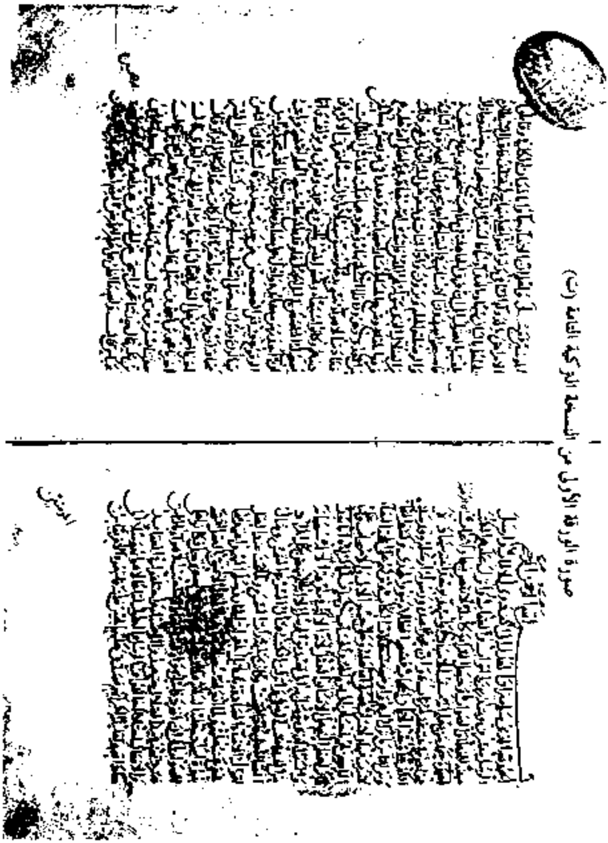






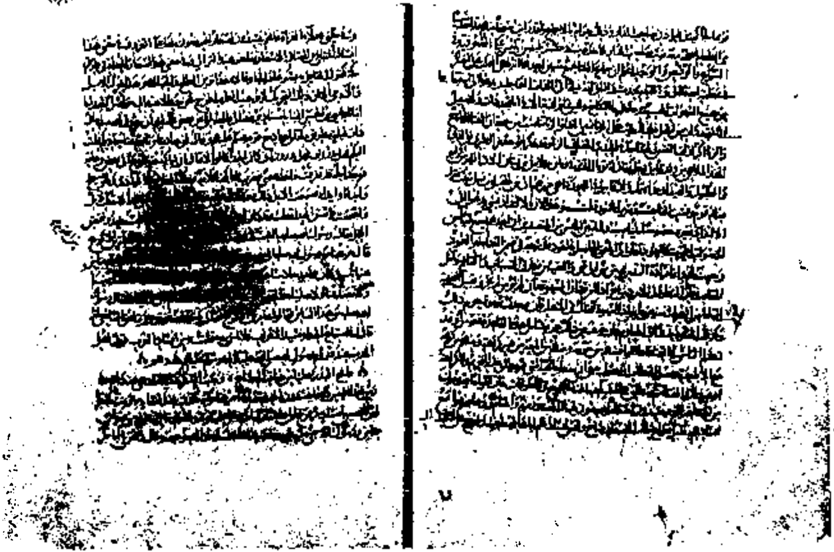


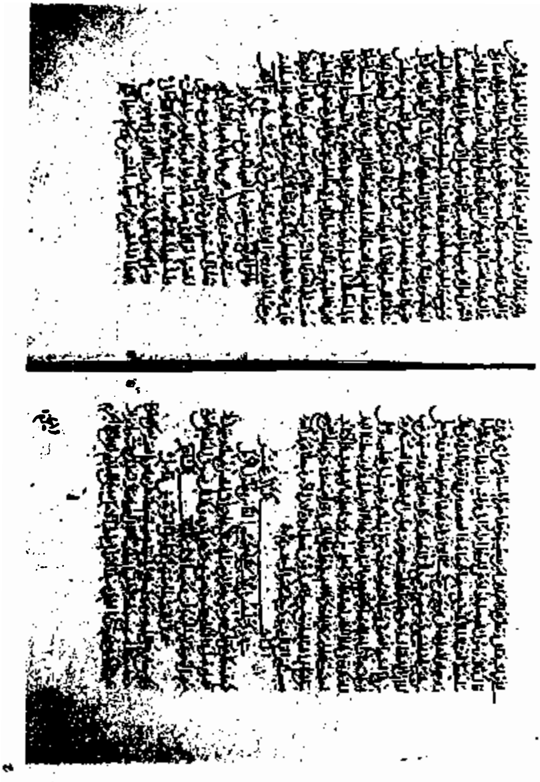

MEDINE



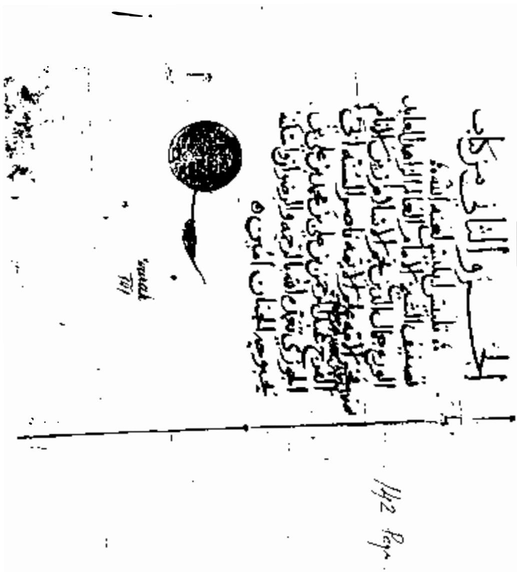
صورة الورقة الأولى من النسخة الثانية (ب)

صورة الورقة الأخيرة من الجزء المحقق في النسخة التركية (ت)

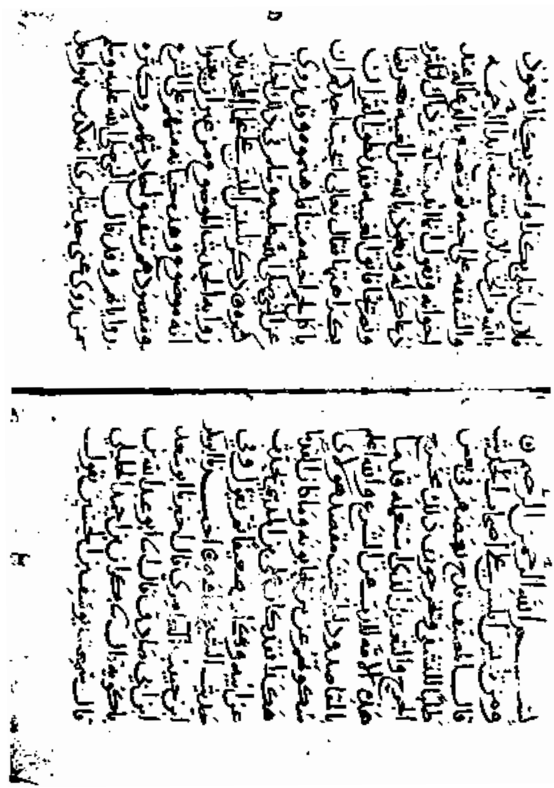




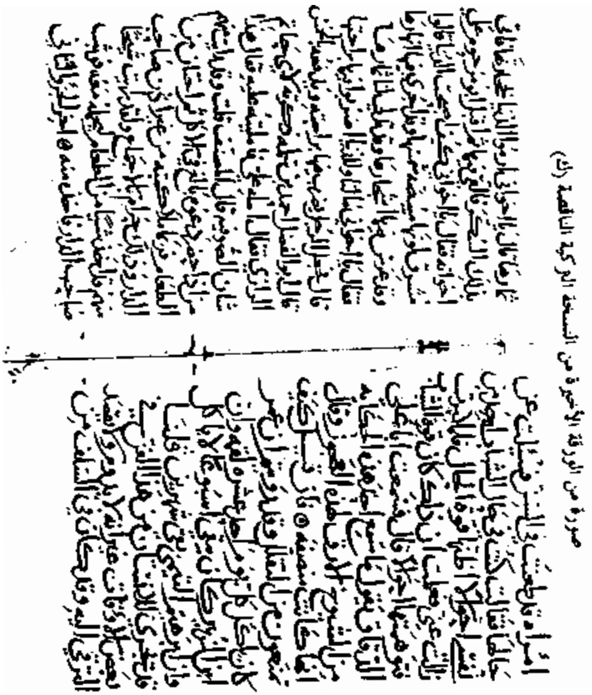
صورة الورقة الأخيرة من النسخة التركية الثانية (ت)



صورة من غلاف النسخة التركية الناقصة (ك)



صورة من الورقة الأولى من النسخة المكية الناقصة (ك)



صورة من الورقة الأخيرة من النسخة التركية الناقصة (ك)

BIOGRAPHICAL NOTES

'Ā'ISHAH: bint Abū Bakr *as-Ṣiddīq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *aḥādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

'ĀMIR BIN FUHAIRAH: al-Taimī, the servant of Abū Bakr. He migrated along with the Prophet (ﷺ) and Abū Bakr and witnessed *Badr* and *Uḥud*. He was martyred in the year 4H.

'ĀMIR BIN 'ABD QAIS: 'Āmir Ibn 'Abdullāh al-Quḍayrī, famously know as 'Āmir Ibn 'Abd Qais al-Baṣrī. He was known for his knowledge and piety and died in the year 55H.

'ABBĀD IBN BISHR: Ibn Waqsh al-Anṣārī Abū Bishr. He witnessed *Badr* and the following battles and was one of those who killed Ka'b al-Ashraf. He was martyred on the Day of *al-Yamāmah* in the year 12H.

'ABDULLĀH IBN 'ABBĀS: Ibn 'Abdul-Muṭṭalib Ibn Hāshim Ibn

'Abd Munāf al-Qurashī al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur'ān. He was born three years before the *Hijrah* and was called the *'Ocean of knowledge'* due to his vast knowledge. He took part in the *Jihād* in North Africa in the year 27H and died in the year 68H.

'ABDULLĀH IBN 'AMR: Ibn al-'Ās Ibn Wā'il Ibn Hāshim Ibn Su'ayd Ibn Sa'd Ibn Sahm al-Sahmī. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

'ABDULLĀH ABŪ JĀBIR: Ibn 'Amr Ibn Ḥazzām Ibn Thalabah al-Anṣārī al-Khazrajī al-Sulamī, amongst those who gave the pledge of *'Uqbah*. He witnessed *Badr* and was martyred at *Uḥud*.

'ABDULLĀH IBN MAS'ŪD: Ibn Ghāfil Ibn Ḥabīb al-Hadhlī Abū 'Abdur-Raḥmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

'ABDULLĀH IBN RAWAHAH: 'Abdullāh Ibn Rawahah Ibn Tha'labah al-Anṣarī, a poet and warrior from the Khazraj tribe in Madīnah, gave allegiance to the Prophet (ﷺ) along with others at the valley of 'Aqabah before the Prophet (ﷺ) migrated to Madīnah. He participated in all the battles beginning with *Badr*. In one of the campaigns, the Prophet (ﷺ) appointed him governor of Madīnah in the Prophet's (ﷺ) absence. He was besieged along with others at *Mawtah* and killed.

'ABDULLĀH IBN SAYYĀD: His father was a Jew and it was thought by some that he was the Dajjāl. He was born during the time of the Prophet (ﷺ) and was one-eyed - later it was proven

that he was not the Dajjāl. It is said that he accepted Islām after the death of the Messenger (ﷺ) and he died in the year 63H.

'ABDULLĀH IBN 'UMAR: Ibn al-Khaṭṭāb al-'Adawī, Abū 'Abdul-Raḥmān, the noble Companion and scholar. He reported many *aḥādīth* from the Messenger (ﷺ) and died in the year 73H.

'ABDUL-MALIK IBN MARWĀN: Ibn al-Hakam, Abū al-Walīd, the Leader of the Believers. He was a Legal Jurist and possessed knowledge of the religion. He died in the year 86H.

'ABDUR-RAḤMĀN IBN AUF: Ibn Awf Ibn Abd Awf Ibn al-Ḥārith al-Qurashī al-Zuhrī, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abysinnia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

'ABDUL-WĀḤID IBN ZAYD: The shaykh of the *Ṣūfīs* at his time, his supplications were answered. He is trustworthy and precise and died in the year 177H.

ABŪ AL-'ABBĀS IBN 'AṬĀ': Aḥmad Ibn Muḥammad Ibn Sahl Ibn 'Aṭā' al-Admī, from the shaykhs of the *Ṣufis*. He died in the year 309H or 311H.

ABŪ 'ABDUL-RAḤMĀN AL-SULAMĪ: Muḥammad Ibn Mūsā Abū 'Abdul-Raḥmān al-Sulamī an-Naysābūrī. Author of a number of unique works on *Ṣūfism* and devoted to ḥadīth. Al-Ḥākim reported from him but he was regarded to be *ḍa'īf* in ḥadīth. He died in the year 412H.

ABŪ 'AMR IBN NUJAID: Ismā'īl bin Nujaid bin Aḥmad as-Sulamī

Abū ʿAmr, from the shaykhs of the *Ṣūfīs* and he met al-Junayd. He was one of the greatest scholars of his time and died in the year 366H.

ABŪ BAKR AL-ṢIDDĪQ: ʿAbdullāh Ibn ʿUthmān Ibn Āmir al-Qurashī. The first *Khalīfah* of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

ABŪ'L-DARDĀ': Uwaymir Ibn Mālik Ibn Zayd Ibn Qays al-Khazrajī al-Anṣārī. There is a difference of opinion concerning his name. He accepted Islām on the day of *Badr* and witnessed *Uḥud.* He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

ABŪ DĀWŪD: Sulaymān Ibn al-Ashʿath Ibn Isḥāq Ibn Bashīr, Abū Dāwūd al-Sijistānī, the Imām, Ḥāfiẓ and author of the famous Sunan. He died in the year 275H.

ABŪ DHARR AL-GHIFĀRĪ: Jundub Ibn Junādah Ibn Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness *Badr.* His virtues are many and he died in the year 32H.

ABŪ ḤĀMID AL-GHAZĀLĪ: Muḥammad Ibn Muḥammad al-Ghazālī al-Ṭūsī, Abū Ḥāmid, he excelled in many sciences and authored a number of works such as *Iḥyā Ulum al-Dīn* and *Tahāfat al-Falāsifah.* He was known for his worship and asceticism and died in the year 505H.

ABŪ ḤANĪFAH: Nuʿmān Ibn Thābit al-Tamīmī al-Kūfī, one of the great Imāms of this nation and the earliest of the Four Imāms.

He commenced his studies in philosophy and scholastic theology, but later abandoned them to study fiqh. He died in the year 150H.

ABŪ ḤĀTIM AL-BUSTĪ: see ibn Ḥibbān.

ABŪ HURAYRAH: 'Abdul-Raḥmān Ibn Ṣakhr al-Dusī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

ABŪ JAHL: 'Amr bin Hāshim Ibn al-Mughīrah al-Makhzūmī al-Qurashī, one of the greatest enemies of the Prophet (ﷺ). He was killed at Badr in the year 2H.

ABŪ MŪSĀ AL-ASH'ARĪ: 'Abdullāh Ibn Qays Ibn Salīm. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABŪ MUSLIM AL-KHAWLĀNĪ: 'Abdullāh Ibn Thawb, the Legal Jurist, worshipper and ascetic. He was trustworthy and precise. He accepted Islām before the death of the Prophet (ﷺ) but did not get to see him. He died in the year 62H.

ABŪ NU'AYM: The great Ḥāfiẓ and Muḥaddith of his age, Aḥmad Ibn 'Abdullāh Ibn Aḥmad Ibn Isḥāq Ibn Mūsā Ibn Mahrān al-Asbahānī *al-Ṣūfīs*. He died in the year 430H at the age of ninety-four.

ABŪ SA'ĪD AL-KHARRĀZ: Ahmad Ibn 'Īsā, one of the *Ṣūfīs* Imāms. He died in the year 286H.

ABŪ SULAYMĀN AL-DĀRĀNĪ: 'Abdul-Raḥmān Ibn Aḥmad Ibn

'Aṭiyyah al-'Īsā ad-Dārānī, Abū Sulaymān, the famous ascetic. He died in the year 215H.

ABŪ 'UTHMĀN AL-NAYSĀBŪRĪ: Sa'īd Ibn Ismā'īl Ibn Sa'īd al-Ḥayrī al-Naysābūrī, Abū 'Uthmān, the famous ascetic known for his excellent manners. It was through him that *Ṣūfism* spread in Naysābūr. He died in the year 298H.

ABŪ SA'ĪD AL-KHUDRĪ: Sa'd Ibn Mālik Ibn Sinān Ibn 'Ubayd al-Anṣārī al-Khazrajī. He and his father were both Companions and he witnessed all the battles that followed *Uḥud*. He was one of the scholars amongst the Companions and reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

ABŪ 'UBAIDAH IBN AL-JARRĀḤ: 'Āmir Ibn 'Abdullāh Ibn al-Jarrāḥ Ibn Hilāl al-Qurashī al-Fahrī, one of the ten promised Paradise. He accepted Islām early on and witnessed the battle of *Badr* and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

'ADĪ IBN ḤĀTIM: Ibn 'Abdullāh Ibn Sa'd Ibn al-Ḥashraj Ibn 'Amr al-Qays al-Ṭā'ī, Abu Ṭarīf. He was a Christian who accepted Islām and witnessed the battles of *al-Jamal*, *Ṣiffīn* and *an-Nahrawān* with 'Alī. He died in the year 68H.

AL-'ALĀ' IBN AL-KHAḌRAMĪ: al-Khazrajī. His supplications would be answered and he died in the year 21H.

AḤMAD: Ibn Muḥammad Ibn Ḥanbal Ibn Hilāl al-Shaybānī, Abū 'Abdullāh, the Imām of the Sunnah and author of the famous *Musnad*. He was known for his knowledge of *ḥadīth*, *fiqh*, and his *taqwā* and asceticism. He died in the year 241H.

ALEXANDER THE GREAT: 356-323BC. A great military leader and king who thought himself to be a god. His empire spanned from Greece to India.

'ALĪ IBN ABĪ ṬĀLIB: Ibn 'Abdul-Muṭṭalib Ibn Hāshim al-Qurashī al-Hāshimī, the fourth Rightly Guided *Khalīfah* and one of ten promised Paradise. He accepted Islām at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

'AMR IBN AL-'ĀS: Ibn Wā'il al-Qurashī al-Sahmī. He accepted Islām during the year of *Ḥudaybiyyah* and was the one who conquered Egypt. He died in the year 43H.

'AMR BIN 'UTBAH BIN FARQAD: al-Qurashī, known for his worship and asceticism.

ANAS IBN MĀLIK: Ibn al-Naḍar Ibn Ḍamḍam al-Anṣārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed *Badr* but was not of age to actually participate. He died in the year 93H.

ARISTOTLE: 384-322BC. Born in Greece and a student at Plato's Academy, and eventually taught there for some twenty years. He was the author of a philosophical and scientific system that moulded Western thought and influenced many Muslims.

AL-ASWAD AL-ANSĪ: Abhalah Ibn Ka'b Ibn Awf al-Ansī. He initially accepted Islām and then apostated during the lifetime of the Prophet (ﷺ) and claimed Prophethood for himself. His was the first apostasy that took place in Islām, and many of the people of his country, Yemen, then followed suit. When the Prophet

(ﷺ) heard of this, he ordered the Muslims in Yemen to kill him. They finally killed him in the year 11H.

AWAIS AL-QARNĪ: Ibn 'Āmir, the famous ascetic. He lived during the time of the Prophet (ﷺ) but did not get to see him. He was trustworthy and precise and died in the year 37H.

AL-AWZĀ'Ī: 'Abdul-Raḥmān Ibn 'Amr Ibn Muḥammad, Abū 'Amr, one of the great scholars of his time. He was well versed in *ḥadīth*, *fiqh* and the military expeditions undertaken by the Prophet (ﷺ). The Muslims have agreed as to his excellence and being an Imām. His *fiqh* dominated Spain for a time and he died in the year 158H.

AL-BARĀ'A IBN MĀLIK: Ibn al-Naḍr al-Anṣārī. He witnessed *Uḥud* and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of *Tustar*.

BUKHĀRĪ: Muḥammad Ibn Ismā'īl Ibn Ibrāhīm Ibn al-Mughīrah, Abū 'Abdullāh. He was born in the year 194H and became one of the Imāms of ḥadīth and was nicknamed *'The Leader of the Believers in Ḥadīth.'* He died in the year 256H.

Al-ḌAḤḤĀK: bin Muzāhim al-Hilālī, Abū al-Qāsim al-Khurasānī, the Imām of *tafsīr*. He was trustworthy and precise and a student of Sa'īd Ibn Jubayr. He died in the year 105H.

AL-DĀRUQUṬNĪ: 'Alī Ibn 'Umar Ibn Ahmad, the Imām of his era in hadīth, knowledge of the defects of aḥādīth and author of the famous Sunan. He was well versed in the various recitations of the Qur'ān, *fiqh*, language and poetry. He died in the year 385H.

DĀWŪD AL-ẒĀHIRĪ: Ibn ʿAlī Ibn Khalaf al-Aṣbahānī, Abū Sulaymān, the Imām of the *ẓāhirī* School of Thought and one of the Mujtahids. He died in the year 270H.

DIḤYA AL-KALBĪ: Ibn Khalīfah Ibn Farwa Ibn Faḍālah al-Kalbī, the messenger that the Prophet (ﷺ) sent to Qaisar. He witnessed the battle of *al-Khandaq* and lived to see the reign of Muʿāwiyah.

AL-DURR AL-QUNAWĪ: Muḥammad Ibn Isḥāq Ibn Muḥammad al-Qunawī al-Rumī, the *Ṣūfīs* and one of the greatest students of ibn Arabī. He was the teacher of at-Talmasānī and authored a number of works such as a commentary to *Sūrah al-Fātiḥah*. He died in the year 673H.

FUḌAYL IBN ʿAYĀḌ: Ibn Masʿūd al-Tamīmī, Abū ʿAlī, the shaykh of Mecca and one of the righteous worshippers. He was trust-worthy and precise, noble, having *waraʾ* and narrated many aḥād"th. He died in the year 187H.

AL-ḤAJJĀJ BIN YUSŪF: Ibn Abū ʿAqīl bin Masʿūd al-Thaqafī, Abū Muḥammad, known for his spilling of innocent blood. He died in the year 95H.

Al-ḤALLĀJ: Al-Husayn Ibn Manṣūr, initially he was a devout wor-shipper but then he took to the extreme *Ṣufis* ways and left the religion, studying magic and showing people various miraculous feats. The scholars passed the verdict that his blood was lawful and so he was killed in the year 309H.

AL-ḤASAN AL-BAṢRĪ: Al-Ḥasan Ibn Abū al-Ḥasan al-Anṣārī. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many aḥādīth. He died in the year 110H close to the age of ninety.

AL-ḤĀRITH AL-DIMASHQĪ: Ibn Sa'īd. He was a worshipper who would articulate eloquent statements when praising Allāh, so *Shayṭān* came and misguided him into thinking that he was a Prophet. He used to go to the Mosque and show the people amazing things. His affair was conveyed to 'Abdul-Malik who sought him out and finally killed him and crucified him in the year 69H.

ḤASSAN IBN THĀBIT: Ḥassan Ibn Thābit Ibn al-Mundhir, the poet of the Prophet (ﷺ) from the Khazraj tribe of the Anṣār, defended Islām through his poetry. His *Diwān* (collection of poems) has been published.

IBN ABĪ MULAYKAH: bin 'Abdullāh bin Jud'ān al-Madan". He met thirty Companions and was trustworthy and precise, a Legal Jurist.

IBN AL-'ARABĪ: Muḥiy al-Dīn Muḥammad Ibn 'Alī Ibn Muḥammad Ibn 'Arabī al-Ṭā'ī, Abū Bakr, the heretical *Ṣūfīs.* He authored a number of works containing explicit disbelief and many scholars actually called him a disbeliever. He died in the year 638H.

IBRĀHĪM IBN ADHAM: Ibn Manṣūr al-Tamīmī, the famous ascetic who was known for his precision in ḥadīth. He died in the year 161H.

IBRĀHĪM AL-TAIMĪ: Ibn Yazīd Ibn Sharīk, Abū al-A'mash. He was known for his worship and asceticism. Aḥmad said that he was truthful (*ṣadūq*). He died in the year 92H.

IBLĪS: see *Shayṭān.*

IBN AL-FĀRIḌ: 'Umar Ibn 'Alī Ibn Murshid Ibn 'Alī, Abū Ḥafs al-Ḥamawī, the poet who took to the ways of the extreme *Ṣūfīs*. He has been severely criticised by more than one scholar. He died in the year 632H.

IBN ḤIBBĀN: Abū Ḥātim Muḥammad ibn Ḥibbān al-Tamīmī al-Bustī, the Ḥāfiẓ, Mujtahid and author of the famous *Ṣaḥīḥ ibn Ḥibbān*. He died in the year 354H.

IBN AL-JAWZĪ: 'Abdul-Raḥmān Ibn 'Alī Ibn Muḥammad, Abū al-Faraj al-Qurashī al-Tamīmī, the Ḥāfiẓ and Imām. He was a prolific writer and authored around three hundred works. He died in the year 587H.

IBN SAB'ĪN: 'Abdul-Ḥaqq Ibn Ibrāhīm Ibn Muḥammad al-Raqwaṭī, the philosopher. He believed that Prophethood could be attained by anyone and would hence withdraw to cave Hirā' hoping to receive revelation just as it had come to the Prophet (ﷺ) before him. He died in the year 669H.

IBN SĪNĀ: Abū 'Alī al-Husayn Ibn Sīnā, philosopher and a remarkable physician. He was severely criticised for a great deal of his beliefs due to his delving into philosophy. He died in the year 428H.

'IMRĀN IBN ḤUSAYN: al-Khuzā'ī al-Ka'bī Abū Nujaid. He accepted Islām during the year of *Khaybar* and reported some *aḥādīth* from the Prophet (ﷺ). He died in the year 52H.

ISḤĀQ IBN RĀHAWAYAH: al-Ḥanẓalī al-Tamīmī al-Marwazī, Abū Ya'qūb, the scholar of Khurasān of his time and one of the Mujtahid Imāms. He taught Aḥmad, Bukhārī, Muslim, at-Tirmidhī, al-Nasā'ī and others. He died in the year 238H.

JĀBIR IBN 'ABDULLĀH: Ibn 'Amr Ibn Ḥarrām al-Anṣārī al-Sulamī, he witnessed the second pledge at *'Uqbah* while he was still a child. It is said that he witnessed *Badr* and *Uḥud* and he reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

AL-JUNAYD: Ibn Muḥammad al-Zujjāj, Abū al-Qāsim. He was a Legal Jurist who followed the school of Abū Thawr and was known for asceticism. He died in the year 297H.

KA'B IBN AL-ASHRAF: al-Ṭā'ī, a poet from the days of *Jāhiliyyah*. He incited many people against the Prophet (ﷺ) and the Muslims, and the Prophet (ﷺ) ordered him killed. Five of the Anṣār left to kill him and killed him in the year 3H.

KHĀLID IBN AL-WALĪD: Ibn al-Mughīrah al-Makhzūmī al-Qurashī Abū Sulaymān. He was a great warrior and military leader and was given the nickname, *'Sword of Allāh.'* He died in the year 21H.

KHIḌR: He is the companion of Mūsā, it is said that he was a Prophet or a righteous servant - however the majority are of the opinion that he was a Prophet. This is because the realities behind his actions can only be known through revelation and because a person does not learn or follow except one who is above him and it is not possible that a non-prophet be above a Prophet. His name and life are greatly differed over and this difference is detailed by ibn Kathīr. Refer to: *'Tafsīr al-Qurtubī'* [11/16] and *'al-Bidāyah wan Nihāyah'* [1/355].

KHUBAIB IBN 'ADĪ: Ibn Mālik Ibn 'Āmir al-Awsī al-Anṣārī. He witnessed *Badr* and was martyred during the lifetime of the Prophet (ﷺ) when he was captured by the polytheists in Makkah.

AL-LAYTH IBN SA'D: Ibn 'Abdur-Raḥmān al-Fahmī, Abū al-Ḥārith, the Imām of Egypt in ḥadīth, fiqh and language. He was trustworthy and precise and narrated many aḥād"th. Al-Shāfi'ī regarded him to be a better jurist than Mālik. He died in the year 175H.

MĀLIK IBN ANAS: Ibn Mālik Ibn Abū 'Amr al-Asbāhī. The Imām of Madīnah in his time, one of the great Imāms of Islām and author of the famous Muwaṭṭa. His virtues are many and the scholar's praise of him is abundant. He died in the year 179H.

MA'RŪF AL-KARKHĪ: Ibn Fairoz, Abū Ma'fūẓ, one of the shaykhs famous for asceticism and one whose supplication would be answered. He died in the year 200H.

MU'ĀDH IBN JABAL: Ibn 'Amr Ibn Aws al-Anṣārī al-Khazrajī, Abū 'Abdul-Raḥmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur'ān. He was present at the pledge of *'Uqbah* and witnessed *Badr* and the following battles and was martyred due to a plague in the year 17H or 18H.

MUḤAMMAD IBN 'ALĪ AL-ḤAKĪM AL-TIRMIDHĪ: From the great scholars of Khurasān who authored some famous works and was devoted to ḥadīth. He died in the year 320H.

AL-MUKHTĀR IBN ABŪ UBAYD: Ibn Mas'ūd al-Thaqafī, Abū Isḥāq, who claimed Prophethood for himself. He was killed by Muṣ'ab in the year 67H.

MU'ĀWIYAH: Ibn Abū Sufyān Ibn Ṣakhr Ibn Ḥarb Ibn Umayyah Ibn 'Abd Shams al-Qurashī al-Amawī. He accepted Islām in the year of the Conquest and witnessed *Ḥunain* and *al-Yamāmah.* He

was one of the scribes who would write the revelation and died in the year 60H.

AL-MUGHĪRAH IBN SHU'BAH: Ibn Abū 'Āmir Ibn Mas'ūd al-Thaqafī, Abū 'Abdullāh. He witnessed *Hudaybiyyah*, *al-Yamāmah* and the conquests of Syria and Iraq. He died in the year 50H.

MUḤAMMAD IBN MUSLIMAH: Ibn Salamah al-Anṣārī, he witnessed *Badr* and all the following battles except *Tabuk*. He died in the year 43H.

MUSAYLAMAH: Ibn Thumāmah Ibn Kabīr Ibn al-Ḥanafī al-Wā'ilī, Abū Thumāmah, the great liar. He initially accepted Islām, then apostated and claimed Prophethood for himself and gained a following. He was fought by the Muslims and was killed in the year 12H.

MUSLIM: Ibn al-Ḥajjāj Ibn Muslim al-Qushayrī Abū al-Ḥusayn al-Naysābūrī, the Ḥāfiẓ and one of the great Imāms of this nation. He is the author of the Ṣaḥīḥ which is the most authentic book of ḥadīth after Bukhārī. He died in the year 261H.

MUṬARRAF IBN 'ABDULLĀH: Ibn al-Shakhayyir, he was born during the time of the Prophet (ﷺ) and was known for his worship, asceticism and keen intellect. He was trustworthy and precise and died in the year 87H.

NAJDAH AL-ḤURŪRĪ: bin 'Āmir al-Ḥanafī. He was one of the Khawārij who was unique, even amongst them, because he thought that it was obligatory to kill anyone who held an opposing view to him. He was killed in the year 69H.

NU'MĀN IBN BASHĪR: Ibn Sa'd al-Anṣārī al-Khazrajī Abū

'Abdullāh. He was a poet and lecturer and died in the year 65H.

PHILIP THE MACEDONIAN: 383-336BC. A great soldier and brutal king who was responsible for turning the Macedonian army into the greatest fighting force of its time.

PLATO: 427-347BC. He studied under Cratylus and was a close friend of Socrates. Later he studied mathematics under the students of Pythagoras and came to believe that mathematics was the highest possible expression of thought. At about 387BC he founded his Academy, which was a school devoted to philosophy and the physical sciences.

PYTHAGORAS: 569-475BC. Born in Greece, he was known for mathematics and an astronomer. He founded a school called the Semicircle wherein political discussions were held, and he himself taught philosophy in a cave which he used as a base for his research into mathematics. He later moved to Italy and founded another school there devoted to philosophy.

QATĀDAH: Ibn al-Nu'mān Ibn Zayd al-Anṣārī al-Awsī, Abū 'Amr, he witnessed the pledge of *'Uqbah*, *Badr* and every other battle that the Prophet (ﷺ) fought. He died in the year 23H.

AL-QUSHAYRĪ: 'Abdul-Karīm Ibn Hawīzin al-Qushayri, a disciple of Abu 'Alī al-Daqqāq (d. 405/1014) in *Ṣufism*, is famous for his *al-Risālah*, which is the most authentic and comprehensive introduction to *Ṣufis* practices, experiences and concepts as developed by the early *Ṣufis*.

SA'ĪD IBN AL-MUSAYYAB: Ibn Ḥazn, Abū Muḥammad. He excelled in ḥadīth and *fiqh*, and was known for his worship and asceticism. He was one of the *'Seven Legal Jurists'* of Madīnah

and Imām Aḥmad regarded him to be the most virtuous of the Successors. He was trustworthy and precise and narrated many aḥādīth. He died in the year 94H.

SAHL BIN 'ABDULLĀH: Ibn Yunūs Abū Muḥammad al-Tustorī, one of the *Ṣūfīs* scholars. He died in the year 283H.

SĀRIYAH: Ibn Zanīm Ibn 'Amr al-Kanānī. He was responsible for a number of conquests such as Aṣbahān and died in the year 30H.

SA'D IBN ABĪ WAQQĀS: Sa'd Ibn Mālik Ibn Ahīb Ibn 'Abd Munāf al-Qurashī al-Zuhrī Abū Isḥāq Ibn Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

SA'ĪD IBN ZAYD: Ibn 'Amr al-Adawī al-Qurashī. He witnessed all the battles except for *Badr* and was one of the ten promised Paradise. He died in the year 51H.

SAFĪNAH: He was a Persian slave who was bought by Umm Salamah and subsequently freed. He then devoted himself to serving the Prophet (ﷺ).

SALMĀN: al-Fārisī Abū 'Abdullāh, the servant of the Messenger (ﷺ). The first battle he witnessed was *al-Khandaq* and he was present at all following battles. He died in the year 36H.

SHADDĀD IBN AWS: Ibn Thābit al-Anṣārī al-Khazrajī, Abū Ya'lā. He was famous for his knowledge and wisdom and died in the year 58H.

AL-SHĀFI'Ī: Muḥammad Ibn Idrees Ibn al-'Abbās Ibn Shāfi'ī al-Hāshimī al-Qurashī, Abū 'Abdullāh, the Mujaddid of his era and one of the great Imāms of this nation. He died in the year 204H.

SHAYṬĀN: Also called Iblīs. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shayṭān is derived from the verb *shaṭana* which means to be distant, and indeed Shayṭān is distant from all good.

AL-SHA'BĪ: 'Āmir Ibn Sharāḥīl al-Sha'bī al-Ḥumayrī, Abu 'Amr, the Ḥāfiẓ, Legal Jurist and poet. He died in the year 103H.

SUFYĀN AL-THAWRĪ: bin Sa'īd Ibn Masrūq, Abū 'Abdullāh al-Thawrī, one of the great Imāms and worshippers of this nation. He was titled *'The Leader of Believers in Ḥadīth'* and was well versed in *tafsīr*. He was the teacher of Abū Ḥanīfah and Mālik amongst others and died in the year 161H.

ṬALḤAH: Ibn 'Ubaydullāh Ibn 'Uthmān Ibn 'Amr al-Qurashī, Abū Muḥammad, one of the ten promised Paradise. He witnessed *Uḥud* and the following battles. He died in the year 36H.

ṬALḤAH AL-ASADĪ: Ibn Khuwaylid Ibn Nawfal. He initially accepted Islām at the hands of the Prophet (ﷺ) and then apostated, claiming Prophethood for himself. Many of the Arabs followed him and Abū Bakr sent Khālid Ibn Walīd to him who fought him. Ṭalḥah was defeated and fled to Syria where he eventually accepted Islām again. It is said that he was martyred at Nahāwund in the year 21H.

AL-TALMASĀNĪ: Sulaymān Ibn 'Alī Ibn 'Abdullāh Ibn 'Alī, the *Ṣūfīs* poet who authored various works on language, manners and *Usūl*. He was a follower of the way of Ibn 'Arabī and was

accused of grievous beliefs some of which were pure disbelief. He died in the year 690H.

AL-TIRMIDHĪ: Muḥammad Ibn 'Īsā Ibn Sawrah Ibn Mūsā Ibn al-Ḍaḥḥāk al-Sulamī al-Tirmidhī, the Imām, Ḥāfiẓ and the author of the famous Sunan. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.

'UMAR IBN AL-KHAṬṬĀB: Abū Ḥafs 'Umar Ibn al-Khaṭṭāb Ibn Nufayl al-Qurashī al-'Adawī, the second Rightly Guided *Khalīfah* and one of the ten promised Paradise. He accepted Islām five years before the *Hijrah* and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

UMM AYMAN: Barakah bint Tha'labah Ibn 'Amr. She married 'Ubaid Ibn al-Ḥārith and gave birth to Ayman. Then she was married to Zayd Ibn Ḥārithah and gave birth to 'Usāmah Ibn Zayd. She died in the year 11H.

UMM SULAYM: Her name is differed over, she was the daughter of Mil'ān al-Anṣārī. She was initially married to Mālik and when he died she married Abū Ṭalḥah. She used to accompany the Messenger (ﷺ) on his military expeditions. She died in the year 30H.

USAYD IBN HUḌAYR: Ibn Sammāk Ibn 'Amr al-Qays al-Anṣārī al-Ashhalī, Abū Ya'yā, he witnessed the pledge of *Uqbah*, the battle of *Uḥud* and the following battles. He had a beautiful recitation and died in the year 20H.

URWAH: Ibn al-Zubayr Ibn al-'Awām al-Asadī, Abū 'Abdullāh. He was trustworthy and precise, a Legal Jurist, a scholar, and he

narrated many aḥādīth. He died in the year 94H.

'UTHMĀN IBN 'AFFĀN: *Dhu'l-Nurayn* 'Uthmān Ibn 'Affān Ibn Abū'l-'Ās Ibn Umayyah al-Qurashī al-Amawī, the third Rightly Guided *Khalīfah* and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allāh. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. He was martyred in the year 35H.

YUSŪF IBN ASBĀṬ: Yūsuf Ibn Asbat was a *Ṣūfī* of the third century Hijri, known for his asceticism. A number of his aphorisms are quoted by al-Dhahabi in *al-Siyār*,

AL-ZANĪRAH: al-Rumī. She was one of those slaves who would be tortured by the polytheists, who Abū Bakr bought and freed.

AL-ZUBAYR: Ibn al-Awām Ibn Khuwaylid Ibn Asad al-Qurashī al-Asadī, Abū 'Abdullāh. He migrated to Abysinnia on both the migrations there and accompanied the Messenger on all his military expeditions. He was one of the ten promised Paradise and died in the year 36H.

AL-ZUHRĪ: Muḥammad Ibn Muslim Ibn 'Ubaydullāh al-Qurasahī, Abū Bakr, one of the Imāms of this nation. He was one of the most knowledgeable people of his time of ḥadīth and the Qur'ān. He was trustworthy and precise and narrated many aḥādīth. He died in the year 124H.

INDEX OF PLACE NAMES

'ARAFAH: a plain 12 miles south-west of Makkah, a little beyond Muzdalifa. It is one of the culminating stations of *Ḥajj*.

ARDABĪL: A city in north-west Iran.

AL-AHWĀZ: A city situated on the outskirts of Iran.

BADR: Situated 90 miles south of Madīnah.

BAGHDĀD: Capital of Iraq, situated on the river Tigris.

BAṬN NAKHLA: A place falling between Makkah and Ṭā'if.

DOME OF THE ROCK: shrine in Jerusalem. The dome stands over the rock on the temple Mount. The rock is 18 metres by 14 metres.

HARRĀN: An old city within the Arabian Peninsula between Syria and Iraq.

HIJĀZ: the area from the Red Sea coast of Arabia, from south of Mecca, north beyond Yenbo and inland as far as Madīnah.

HIRĀʾ: cave at the summit of mount Hirāʾ, a few miles from Makkah.

AL-HURRA: A place just outside Madīnah.

HUDAYBIYYAH: on the road from Jeddah to Makkah, just a few miles outside the *Ḥaram.*

JIMĀR: Name of monuments, representing Shayṭān, that are stoned during the *Ḥajj.* They are situated in Mina, a valley near Makkah.

MADīNAH: Situated in western Saudi Arabia, 330km north of Makkah.

AL-MARWA: Hill in Makkah, near the Kaʿbah and included in one of the rites of *ʿUmrah* and *Ḥajj.*

MAKKAH: Situated in Saudi Arabia, 80km from the Red Sea coast and founded upon the well of *Zamzam.*

MOUNT AL-FATḤ: A mountain in Egypt.

MOUNT LEBANON: This is a range of mountains stretching from Hijāz to Syria. The part in Palestine is called Mount *al-Haml*, the part in Jordan is called Mount *al-Khalīl*, the part in Damascus is called Mount *Sinīr* and the part in Aleppo and Homs is called Mount Lebanon. This range also crosses Antakya (southern Turkey) where it is called Mount *Lukām.*

MOUNT AL-LUKĀM: see under Mount Lebanon.

MOUNT NAHĀWUND: Nahāwund is a great city in Iran that was

conquered by the Muslim in 20H.

MOUNT QĀSIYŪN: Situated in east Damascus.

MOUNT SABALĀN: Situated in north-west Iran, near to Ardabīl.

MOUNT SAHL: Famous mountain in Syria.

MUZDALIFAH: Situated between Mina and Arafah.

NAṢĪBAYN: A city falling between Damascus and Mosul, northern Iraq. It was conquered by the Muslims in the 18H.

ṢAFĀ: Hill in Makkah, near the Ka'bah and included in one of the rites of *'Umrah* and *Ḥajj*. It is 394 metres from al-Marwā.

ṢUFFAH: An area in the northern part of the Prophet's Mosque, in which the poor or homeless Muslims resided.

ṬĀ'IF: City in eastern Saudi Arabia situated on a plateau and slightly east of Makkah, famous for its grapes.

TABRĪZ: Situated in North-West Iran at about 1400 meters above sea-level.

TIGRIS: River of Turkey, Syria and Iraq. It is 1850 km long and has two principle sources, Lake Hazer and Lake Van, both in Turkey.

UḤUD: a volcanic hill on the western outskirts of Madīnah.

'UKĀẒ: site in Hijāz in the region of Tā'if, south-east of Makkah. Before Islām, once a year, a fair would be held there in the beginning Dhūl Qa'dah where poetry would be read.

INDEX OF SECTS

AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

ASH'ARĪ: A sect founded in the third century of *ḥijri*. From their beliefs is that *īmān* is only belief (i.e., actions are not part of *īmān*); that *īmān* does not increase or decrease; that *tawḥīd* is restricted to affirming the perfect nature of Allāh (i.e, *Rubūbiyyah*); and that most of the Attributes of Allāh are metaphorical.

BĀṬINIYYAH: A sect of the Shī'a, the followers of Ismā'īl ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

FALĀSIFA: Those philosophers who promoted the *'wisdom'* of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst

their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sīnā.

ḤASHWIYYAH: A term frequently used by the innovators to refer to *Ahlu'l-Sunnah*, the *Ahl'l-Ḥadith*, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubayd al-Mu'tazilī who said that 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb (*raḍiyAllāhu 'anhuma*) was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh. The student of al-Ja'd ibn Dirham, both of whom were executed for their apostasy in the time of the lesser *tābi'īn*. Among their beliefs is that they deny the Attributes of Allāh and declare that the Qur'ān is created.

KARRĀMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbīh*).

KHAWĀRIJ: Those who rebelled against 'Alī (*raḍiyAllāhu 'anhu*), declaring him to be a disbeliever and those who rebel against and fight the Muslim rulers. They hold that Muslims who have committed major sins are disbelievers and are doomed to Hell-Fire forever.

MU'AṬṬILAH: Those who fall into *ta'ṭīl*; to deny all or some of the Attributes of Allāh.

MUSHABBIHAH: (or *Mujassimah*): Those who declare that Allāh is

like His creation and that the Attributes of Allāh are like the attributes of the creation. This was first propagated by Maqātil ibn Sulaymān al-Khurāsānī, during the era of the *tābiʿīn.*

MURJI'AH: They uphold the belief of *Irjā'* (to hold that sins, major or minor, do not affect *īmān* (faith) and that *īmān* neither increases nor decreases). The first to call to this belief was Ghīlān ibn Abī Ghīlān, the *qadarī*. He was executed in 105H. They claim that actions are not part of *īmān*, that people do not vary in *īmān*, that *īmān* does not increase and decrease and that one should declare himself a Believer without saying *'If Allāh wills.'* The Murji'ah are divided into three groups, as Shaikh ul-Islām Ibn Taymiyyah has mentioned: (i) Those who claim that *īmān* is a condition of the heart only. (ii) Those who claim that *īmān* is merely verbal affirmation (i.e. the *Karrāmiyyah*). (iii) Those who claim that *īmān* is only affirmation with the heart and tongue, but that action is necessary in addition to it.

MUTAKALLIMŪN: Speculative Theologians, adherents to *kalām.*

MUʿTAZILAH: Followers of Wāṣil ibn 'Aṭā' al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the *Mutakallimūn* and gave precedence to their intellects over the divine texts.

NĀSIBĪ: One who has hatred towards 'Alī (*raḍiyAllāhu 'anhu*) and the family of the Prophet (ﷺ)

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMIṬA: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

RĀFIḌĪS: Also well-known as the Shī'ah, who call themselves the *Ithnā Ash'ariyyah* (The Twelvers) of Ja'farīs. This sect was founded by 'Abdullāh ibn Saba', a Jew, who appeared in the time of the *Khilāfah* of 'Uthmān. He claimed love for 'Alī and *Ahl ul-Bayt* (the family of the Prophet (ﷺ)). They curse the Companions declare them disbelievers, in particular Abū Bakr, 'Umar and 'Uthmān and the wives of the Prophet (ﷺ). They also believe the Qur'ān to be incomplete.

ṢŪFĪ: An adherent of *Ṣūfism*, a mystical interpretation of Islām that stresses the primary importance of rememberance of Allāh as well as the necessity of submitting one's will to a spiritual guide in order to progress spiritually. Latter-day *Ṣūfī* doctrines such as *waḥdat al-wujūd* (the unity of being) and *ḥulūl* (incarnation) owe more to Buddhism and Hinduism than they do to Islām.

INDEX OF ARABIC TERMS

Āla: apparatus.

ʿĀrif: The one possessing knowledge. *Ṣūfī*: the one who knows Allāh and the true realities.

ʿAshūrā’: 10th Muḥarram, the 1st month of the Islāmic calender.

Āyah: pl. *āyāt*. Sign, miracle, example, lesson, verse.

ʿAbd: pl. *ʿebād*. slave, servant, worshipper.

Al-Abdāl: sing: badal. *Ṣūfī*: the Substitutes.

Abrār: righteous.

Adhān: *fiqh*: the call to prayer.

Aflāq: *phil*: celestial spheres.

Ahl al-Maʿrifah wal-Ithbāt: *Ṣūfī*: The people of knowledge and substantiation. Those endowed with the higher knowledge and verification amongst the *Ṣūfīs*.

Anfāl: spoils of war. The property appropriated from the polytheists while at war with them.

ʿAraḍ: purpose, *phil*: accidental property.

ʿAṭā: bestowal of provision/sustenance.

Awliyā’: plural of walī; friend, ally, loyal companion. From the word wilāyah meaning loyalty and closeness, the opposite of enmity.

ʿAwn: assistant, aid.

Al-Awtād: *Ṣūfi*: the Poles, a category of the *Awliyā'*.

Barzakh: barrier, obstruction, an isthmus. *fiqh*: a barrier placed between a person who has deceased and this worldly life.

Bayān: Speech, clarification, discourse. It is of two types: the first whereby the intended meaning is expressed clearly, whatever language it may be in, this category is not regarded as magic; the second whereby the intended meaning is expressed in eloquent, cleverly doctored phrases based upon specific rules such that one listening takes pleasure in hearing the words and they affect his very heart. This category is what has been likened to magic as it captivates and beguiles the heart and overcomes the soul to the point that the face of reality could be transformed to illusion and the one captivated perceive only that which the speaker wants him to perceive. This category can be used in a commendable fashion and in a blameworthy fashion. As for the commendable form, it is to direct the person towards the truth and use these methods to aid the truth. As for the blameworthy form, it is to direct the person towards falsehood or envelop him in confusion such that the truth is seen as falsehood and falsehood as truth. This is completely blameworthy and has been likened to that which is completely blameworthy - magic

Bay'atul Riḍwān: The Pledge of Allegiance with which Allāh was well Pleased. A reference to the pledge given under the tree after *Ḥudaybiyyah*.

Bid'ah: innovation, *fiqh*: that which is newly introduced into the religion of Allāh.

Ḍa'īf: weak. A ḥadīth that has failed to meet the criteria of authenticity.

Dīn: religion, way of life.

Adh-Dharā'i: *fiqh*: means.

Dhawq: taste, *Ṣūfīs*: direct experience of the truth.

Dhikr: remembrance, *fiqh*: making mention of Allāh.

Dhimmi: protected person, *fiqh*: a non-Muslim living under the pro-

tection of the Islāmic state. He must pay *jizya*.

Du'ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'ibādah*) and supplication of request (*du'ā mas'alah*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

Fai': Property legally appropriated by the Muslims by way of land tax and *jizya*.

Fatḥ adh-Dharā'i: *fiqh*: Facilitating the Means.

Fanā': oblivion, absorption, extinction. *Ṣūfī*: to die before dying, annihilation in Allāh, death of the ego, to die in this world and subsist (*baqā'*) in Allāh.

Faqīh: pl. *fuqahā'*. *fiqh*: an expert in Islāmic law, a Legal Jurist.

Faqīr: poor, needy person. *Ṣūfīs*: initiate in a *Ṣūfī* order, the graduate from such an order is called a *Ṣūfī*.

Faqr: poverty, need.

Farḍ: see *wājib*.

Fasād: corruption, decay, and invalidity.

Fatwā: *fiqh*: legal ruling.

Fiqh: understanding and comprehension. *fiqh*: of the rulings and legislation of Islām.

Fisq: pl. *fusūq*. Immorality, transgression, wickedness.

Fitnah: pl. *fitan*. Trial, tribulation, civil strife.

Fiṭrah: primordial nature, the harmony between man, creation and Creator.

Ghanīmah: pl. *ghanā'im*. See *Anfāl*.

Gharāmah: infatuation.

Ghayb: the Unseen, those matters beyond our senses.

Ghubṭa: envy, referring to the permissible form of envy where the envier wishes to have the same blessings as the envied but without desiring to see them removed from the envied. This is opposed to *ḥasad*, the blameworthy form of envy where the envier wishes to see the blessings removed from the envied.

Ḥāfiẓ: pl. *ḥuffāẓ*. Ḥadīth Master, commonly referred to one who has memorised at least 100 000 *aḥādīth*.

Ḥāl: pl. *aḥwāl*, state or condition. *Ṣūfī*: spiritual state, a spiritual realisation that is fleeting or temporary.

Ḥāll: *phil*: subsistent.

Ḥadīth: pl. *aḥādīth*, a text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a Tābiʿī.

Ḥajj: *fiqh*: pilgrimage, one of the pillars of Islām.

Ḥalāl: released. *fiqh*: permissible.

Ḥanīf: pl. *Ḥunafā'*. Upright and Devout. One who leaves the false religions and beliefs for the truth and does not swerve from it. His outward rectitude reflects what is inside him.

Ḥaqīqah: truth, reality, state of things as they are. sufee: a route to Allāh, for his elite that is beyond the *Sharīʿah*.

Ḥarām: forbidden, sacred, restricted. *fiqh*: unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.

Ḥasad: see *Ghubṭa*.

Ḥasan: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*ḍabṭ*) falls short of the requirements of the ṣaḥīḥ ḥadīth; containing no irregularity (*shādh*) and no hidden defect (*ʿillah*). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be

so due to supporting evidences.

Hawā': base desires.

Ḥawḍ: the Fount.

Ḥayā': modesty, derived from the word *ḥayāt*, or life because it is through modesty that the heart is granted life and it is through the absence of modesty that it dies. It is a state that arises through the servant being aware that Allāh is watching him, having love, fear and awe of Him and thinking little of himself. Al-Junayd said, '*al-Ḥayā'* is to recognise the bounties of Allāh and then to recognise ones own shortcomings. Through this a state is engendered which is termed *al-Ḥayā'*, the reality of which is that it is a mannerism that prevents one from committing vile actions and from being lax in fulfilling the rights of Allāh.'

Hayūlā: *phil*: primal matter, *materia prima*.

Hudūd: limits, boundaries. *fiqh*: limits ordained by Allāh, prescribed punishments.

Ḥulūl: settling, descent. *phil*: settling of a superior faculty upon a support, incarnation.

Idtibā': placing the middle of the upper garment under the right arm and the ends of it over the left shoulder during *tawāf*.

Iḥrām: the ceremonial state of making Ḥajj or the Ḥajj garments themselves.

Ijtihād: striving and exerting. *fiqh*: striving to attain the Islāmic ruling on an issue, after certain preconditions have been met by the person.

Ilḥād: deviation, atheism.

Iḥsān: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Ikhlāṣ: sincerity, to strip oneself of worshiping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from

any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhlāṣ* (*mukhliṣ*) will be free of *riyā'*.

Imām: model, exemplar. *fiqh*: religious leader, one who leads the congregational prayer or leads a community.

Īmān: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

'Irfān: *Ṣūfī*: esoteric knowledge.

'Ishk: passionate love.

Isnād: chain of narration.

Ittiḥād: *phil*: unification.

Izār: lower cloth of *Iḥrām*.

Jāhiliyyah: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

Janābah: *fiqh*: state of major impurity.

Janāzah: *fiqh*: funeral prayer, funeral procession.

Jawhar: pl. *jawāhir*. material substance, essence.

Jihād: striving in the Way of Allāh to make His Word supreme.

Jinn: another creation besides mankind who are invisible to us. They are also subject to the laws of Islām and will be judged in the Hereafter according to how they lived in this life.

Jism: physical body.

Junub: *fiqh*: one who is in a state of major impurity.

Juz'iyyāt: *phil*: details, particulars.

Kāfir: a rejecter of faith, disbeliever.

Kalām: speech, discourse. *phil*: dialectics, scholastic theology.

Karāmah: pl. *karāmāt*. Miracles performed by those not Prophets.

Khāriqul 'Ādah: miraculous feats, supernatural occurrences.

Khalwah: *ṣūfi*: solitary retreat.

Khalīfah: pl. *khulafā'*. Successor, representative. *fiqh*: of the Prophet (ﷺ), head of the Islāmic state. Also called *Amīr al-Mu'minīn* or Leader of the Believers.

Khawf: fear.

Khuṭbah: sermon, lecture. *fiqh*: Friday sermon.

Kufr: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Kulliyyāt: *phil*: generalities, universals.

Lisān al-Ḥāl: *ṣūfi*: tongue of the spiritual state.

Makrūh: *fiqh*: disliked, reprehensible, that which the legally responsible person is rewarded for leaving but not punished for doing.

Maqāmāt: sing: *maqām*, station. *ṣūfi*: spiritual stations, a permanent spiritual realisation.

Maqdūr: foreordained.

Maṣāliḥ al-Mursalah: *fiqh*: Public Interest.

Ma'rifah: gnosis. Knowledge that is acted upon by the one who knows, the Gnostic of Allāh is one who has knowledge of Allāh, the path that leads to Allāh and the pitfalls of that path. He is one who knows Allāh, His Names, Attributes and Actions and then displays *ṣidq* and *ikhlāṣ* towards Allāh in all things. He works towards removing all despicable morals and mannerisms and has *ṣabr* in all of this.

Matrūk: abandoned. This refers to a narrator of a ḥadīth who is abandoned due to being accused of lying.

Mawḍu': fabricated ḥadīth. That ḥadīth which is a lie against the

Prophet (ﷺ).

Muʿjizah: pl. *muʿjizāt*. Miracles performed by Prophets.

Mufassir: pl. *mufassirūn*. Exegete, commentator. *fiqh*: one who explains the Qur'ān.

Muhājir: pl. *Muhājirūn*. One who perform *hijrah*. *fiqh*: the Companions who migrated from Makkah to Madīnah.

Muḥaddith: pl. *muḥaddithūn*. Scholar of Ḥadīth.

Mujtahid: one who performs *ijtihād*. *fiqh*: that level of scholar who can deduce independent verdicts directly from the primary Islāmic sources.

Mukhāṭabah: *ṣūfī*: disclosure of hidden realities - the *ṣūfī* hearing things via extraordinary means.

Mukāshafah: *ṣūfī*: unveiling of hidden realities - the *ṣūfī* attaining knowledge through extraordinary means.

Mushāhadah: *ṣūfī*: vision of hidden realities - the *ṣūfī* seeing things via extraordinary means.

Murāqabah: self-inspection. The servant having the sure knowledge that Allāh sees him in all circumstances and knows all that he is doing, as such the he does his utmost not to fall into the prohibited matters and to correct his own failings.

Mukallaf: morally responsible person.

Mulḥid: heretic.

Munāfiq: hypocrite. *fiqh*: one who outwardly displays Islām but inwardly conceals disbelief. This is the worst type of hypocrisy and its possessor is the worst type of disbeliever, there are other lesser types.

Munqaṭiʿ: a ḥadīth whose *isnād* is not connected, meaning that has a narrator missing. This is a sub-category of the *ḍaʿīf* ḥadīth.

Murābaḥah: *fiqh*: resale with specification of gain.

Murīd: one who wants, desires, aims for something. *ṣūfī*: a devotee to a *ṣūfī shaykh*.

Mursal: a ḥadīth whose *isnād* has the name of the Companion missing, i.e. a Successor reports directly from the Prophet (ﷺ). In

the eyes of the majority of scholars such a ḥadīth is a sub-category of the *ḍaʿīf* ḥadīth.

Mutashābih: unclear and ambiguous. *fiqh*: an *āyah* of the Qur'ān that is not clear and conclusive in meaning from the wording of the text itself.

Naṣīḥah: Sincere/Faithful advice.

Nidd: peer.

An-Nujabā': *ṣūfī*: the Nobles, a category of the *Awliyā'*.

An-Nuqabā': *ṣūfī*: the Leaders, a category of the *Awliyā'*.

Qaḍā: see *qadar*.

Qadar: Allāh's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qiblah: *fiqh*: direction to which the Muslims pray, towards the *kaʿbah*.

Qiyās: *fiqh*: Analogy.

Qur'ān: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

Al-Quṭb: *ṣūfī*: the Axis, the greatest of the *Awliyā'*.

Raghabah: fervent desire.

Rahbah: dread.

Rajā': reverential hope.

Ramaḍān: ninth month of the Islāmic calendar.

Riḍā: contentment and pleasure.

Riyā': showing off, ostentation, an example of which lies in person beautifying actions of worship because he knows people are watching.

Ruqyā: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

Sabābah: fervent longing.

Ṣabr: patience, steadfastness.

Sadd adh-Dharāʾi: *fiqh*: Blocking the Means.

Ṣaḥīḥ: healthy, sound, authentic, correct. A ḥadīth that has met the criteria of authenticity and can be used as a legal proof.

Ṣalāh: *fiqh*: the second pillar of Islām, the prayer.

Salaf: predecessors, commonly employed to refer to the first three generations of Muslims.

Ṣawm: *fiqh*: fasting, one of the pillars of Islām.

Ṣidq: truthfulness, the conformity of the inner to the outer such that the deeds and statements of the person do not belie his beliefs and vice-versa. *Ṣidq* is the foundation of faith and results in peace of mind, lying is the foundation of hypocrisy and results in doubt and suspicion, and this is why the two can never co-exist without being at odds with each other. al-Junayd was asked as to whether *ṣidq* and *ikhlāṣ* were the same or different and he replied, 'They are different, *ṣidq* is the root and *ikhlāṣ* is the branch. *Ṣidq* is the foundation of everything and *ikhlāṣ* only comes into play once one commences an action. Actions are only acceptable when they combine both.' The one who has true *ṣidq* will be free of self-conceit.

Shaghafah: crazed passion.

Shahādah: testification, witness. The declaration that none has the right to be worshipped save Allāh and that Muḥammad (ﷺ) is the Messenger of Allāh.

Shahwā: carnal lusts.

Sharīʿah: divine Islāmic law as ordained by Allāh.

Sharīk: partner, associate.

Shaykh: old man. *fiqh*: learned person, scholar. *ṣūfī*: a guide along the spiritual path.

Shayṭān: Satan, Iblīs, a devil.

Shirk: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of

Islām) or minor (not removing a person from the fold of Islām).

Sunan: a compilation of *aḥādīth*.

Sunnah: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

Sūrah: chapter of the Qur'ān.

Ṣūrah: image, form, face.

Tābi'ūn: The generation following that of the Companions.

Tab' Tābi'ūn: The generation following that of the *Tābi'ūn*.

Ṭāghūt: all that is falsely worshipped besides Allāh.

Tafsīr: elucidation, clarification, explanation. *fiqh*: of the Qur'ān.

Takalluf: affectation, going beyond bounds.

Taklīf: liability, obligation.

Taqdīr: fore-ordainment.

Taqwā: the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has *taqwa* (*muttaqi*) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

Ṭarīqah: path, *ṣūfi*: spiritual path.

Tatayyuma: worshipful love.

Ṭawāf: circumambulation of the Ka'bah

Ṭawāf Al-Ifāda: *ṭawāf* for Ḥajj.

Ṭawāf Al-Widā: farewell *ṭawāf*.

Tawakkul: trust and absolute reliance.

Tawḥīd: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

Ummah: nation, the Muslim nation.

'Urf: *fiqh*: Customary Usage.

Wājib: *fiqh*: obligatory, that which a legally responsible person is rewarded for doing and sinful for leaving. In the eyes of the majority *wājib* has the same meaning as *farḍ*.

Waḥdatu-l-Wujūd: The unity of existence, the heretical belief that Allāh is everywhere and everything.

Wajd: strong emotion, technically referring to spiritual ecstasy. The heart experiencing sudden surges of intense love, desire, awe and glorification of Allāh.

Wara': pious caution, scrupulousness. A mannerism through which the heart is purified of all that would sully it and has been excellently summarised in the saying of the Prophet (ﷺ), "From the excellence of ones Islām is his leaving that which does not concern him." It is to leave all that causes one doubt, all that does not concern him, to continuously bring oneself to account and to devote oneself to Allāh. Some of the Salaf said, 'None attains the reality of *taqwā* until he leaves that which is harmless for fear of falling into that which is harmful.'

Waliy: pl. *Awliyā'*. Friends, Allies, Saints - those who have faith and *taqwā*.

Wuḍū': *fiqh*: ritual ablution.

Yaqīn: certainty. It is to faith (*Īmān*) what the soul is to the body, it is the soul to the actions of the heart which in turn formulate the souls to the actions of the limbs and through it one attains the rank of Ṣiddīq. From *yaqīn* does *tawakkul* (absolute reliance in Allāh) sprout and through *yaqīn* is all doubt, suspicion and worry dispelled and the heart filled with love, hope and fear of Allāh. *Yaqīn* is of three levels, that which arises from knowledge (*'ilm al-yaqīn*), seeing (*'ain al-yaqīn*) and actual experience (*ḥaqq al-yaqīn*).

Zakāh: *fiqh*: one of the pillars of Islām, an obligatory tax levied on a Muslim wealth subject to certain criteria.

Zindīq: heretic, *fiqh*: Ḥanafī - one who does not adhere to a religion; Others - one who is a disbeliever pretending to be a Muslim.

Zuhd: asceticism.

THE DEVIL'S DECEPTIONS

IMĀM IBN AL-JAWZĪ

It is from enmity and hopelessness of the devil that his endeavour to misguide mankind from the Path of Allāh will persist. This misguidance takes many shades and forms; be it from planting seeds of doubt, or giving rise to deviant ideas antithetical to the sacred teachings of Islām, and essentially becoming entangled within regressive intellectual and rhetorical discourses. The Muslim community has suffered varying levels of deviation, some of which remain prevalent today, while more continue to be uncovered - and such is the impact of delusive plottings of the devil and his allies.

This book is the sixth instalment from Dār as-Sunnah of the illustrious Imām, Abū'l-Faraj Ibn al-Jawzī. Being a complete translation of his well-known and prized work, Ibn Jawzī enumerates within it, many of the mechanisms and modus operandi used by the devil in deceiving and leading mankind away from the Straight Path. It is of particular value and importance because only by unearthing and accentuating some of the traps of the devil, can mankind avoid them as well as navigate others away from falling prey to his harm.

Speaking about the devil and his plotting, the author wrote that, *"he was only able to do so while creeping during the night of ignorance. Had the dawn of knowledge shone on him, he would have been exposed. Thus I decided to warn from his plots... for identifying evil is a form of warning from it."*

This translation of Tablīs Iblīs will provide important analysis in developing self-awareness and critical thinking to ward off many deceptions of the devil, which have plagued mankind from the time of Ādam. For such reasons alone, this work is a valuable addition to the scholarly discourse it presents to the English speaking world.

The author, Ibn al-Jawzī (d. 597 AH), was an learned scholar possessing extensive knowledge. While still young, he became known as someone who was religious and given to learning. He would not waste his time in idle activities and would scrupulously avoid any food whose source was doubtful. He was a great preacher and his fame was widespread; many people repented and accepted Islām at his hands. He was also a prolific writer and authored over one thousand works encompassing a multitude of Islāmic disciplines and sciences.

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